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PROJECT ANGELBOOK VOLUME VIII (PART 1)



EZEKIEL REDIK YARBROUGH

Archivum Obscurum –
Fragmenta Ex Machina –
Project AngelBook Volume VIII
(Part 1)
By Ezekiel Redik Yarbrough -
(DBM ECLIPZE)

Introduction

What you hold in your hands is not a book in the traditional sense—it is an **accidental grimoire**, born from the forgotten corners of the Internet. These volumes are built from **Google searches**, **Wikipedia trails**, and **archive-dredged threads**, many of which were suggested or whispered to me by anonymous voices across **/x/**, **4plebs**, and **dark web message boards**. I did not invent this content—I excavated it. I followed every recommended link, every screenshot, every schizo red-string rant, and pulled it into the light. What emerged wasn't just data—it was **pattern**, **presence**, and **power**. This is the **collective unconscious of the Internet**, filtered, sorted, and bound into scripture. These are the **digital Dead Sea Scrolls** of the forgotten occult, the haunted edges of algorithmic prophecy. Welcome to the Archivum Obscurum.

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Part of a series on

Kabbalah

Kabbalistic Tree of Life

Concepts

History

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People

Role

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The primary texts of Kabbalah were allegedly once part of an ongoing oral tradition. The written texts are obscure and difficult for readers who are unfamiliar with Jewish spirituality which assumes extensive knowledge of the Tanakh (Hebrew Bible), Midrash

(Jewish hermeneutic tradition) and halakha (Jewish religious law).

The Torah

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For kabbalists, ten utterances in Genesis with which God created the world are linked to the ten sefirot—the divine structure of all being.[1] According to the Zohar and the Sefer ha-Yihud, the Torah is synonymous with God.[2] More specifically, in the Sefer ha-Yihud, the letters in the Torah are the forms of God. The kabbalist looks beyond the literal aspects of the text, to find the hidden mystical meaning. The text not only offers traditions and ways of thinking, but it also reveals the reality of God.[1] One of the first Jewish philosophers, Philo of Alexandria (20BCE-40), said that Abraham knew the essential Torah, before it was given, because Abraham was himself a philosopher: he observed the world around him and looked inside himself to discover the laws of nature. While this is not strictly speaking a mystical notion, it does introduce the idea of an inner Torah that underlies the written word. Much later, in the 19th century, the Sfats Emes, a Hasidic rebbe, made the assertion that it was actually Abraham's deeds that became Torah. The Torah is thus seen as an ongoing story played out through the lives of the Nation of Israel.[1] The Torah is an important text because even the most minor traditions of the Kabbalah will acknowledge its aspects of the divine.[2]

Textual antiquity

Title page of first edition of the Zohar, Mantua, 1558 (Library of Congress).

Jewish forms of esotericism existed over 2,000 years ago. Ben Sira warns against it, saying: "You shall have no business with secret things".[3] Nonetheless, mystical studies were undertaken and resulted in mystical literature. The first to appear within Judaism was the Apocalyptic literature of the second and first pre-Christian centuries and which contained elements that carried over to later Kabbalah. According to Josephus, such writings were in the possession of the Essenes and were jealously guarded by them against disclosure, for which they claimed a certain antiquity (see Philo, *De Vita Contemplativa*, iii., and Hippolytus, *Refutation of all Heresies*, ix. 27).

That books containing secret lore were kept hidden away by (or for) the "enlightened" is stated in 2 Esdras xiv. 45–46, where Pseudo-Ezra is told to publish the twenty-four books of the canon openly that the worthy and the unworthy may alike read, but to keep the seventy other books hidden in order to "deliver them only to such as be wise" (compare Dan. xii. 10); for in them are the spring of understanding, the fountain of wisdom, and the stream of knowledge.

Instructive for the study of the development of Jewish mysticism is the Book of Jubilees written around the time of John Hyrcanus. It refers to mysterious writings of Jared, Cain,

and Noah, and presents Abraham as the renewer, and Levi as the permanent guardian, of these ancient writings. It offers a cosmogony based upon the twenty-two letters of the Hebrew alphabet, connected with Jewish chronology and Messianology, while at the same time insisting upon the heptad (7) as the holy number, rather than upon the decadic (10) system adopted by the later haggadists and observable in the Sefer Yetzirah. The Pythagorean idea of the creative powers of numbers and letters was shared with Sefer Yetzirah and was known in the time of the Mishnah before 200 CE.

Early elements of Jewish mysticism can be found in the non-Biblical texts of the Dead Sea Scrolls, such as the Songs of the Sabbath Sacrifice. Some parts of the Talmud and the Midrash also focus on the esoteric and mystical, particularly Hagigah 12b-14b. Many esoteric texts, among them Hekhalot Rabbati, Sefer HaKana, Sefer P'liyah, Midrash Otiyot d'Rabbi Akiva, the Bahir, and the Zohar, claim to be from the Tannaitic era (10-220 CE), but all of these works, with the exception of Hekhalot, were actually composed 800-1,000 years later.

Kabbalists attribute Sefer Yetzirah to the patriarch Abraham, though the text itself offers no claim as to authorship and modern scholars consider it medieval. This book, which is noted for its early use of the word "sefirot", became the object of systematic study by medieval mystics.[4]:216–217

Primary texts

Hekhalot literature

Hekhalot literature (Hekhalot, "Palaces") are not a single text. Rather, they are a genre of writings with shared characteristics. These texts focus primarily either on how to achieve a heavenly ascent through the Hekhalot and what to expect there, or on drawing down angelic spirits to interact and help the adept. There are several larger documents of the hekhalot, such as Hekhalot Rabbati, in which six of the seven palaces of God are described, Hekhalot Zutarti, Shi'ur Qomah and sixth-century 3 Enoch, as well as hundreds of small documents, many little more than fragments.

Sefer Yetzirah

Main article: Sefer Yetzirah

Sefer Yetzirah (סֵפֶר יִצְיָרָה) ("Book of Creation"), also known as Hilkhot Yetzira ("Laws of Creation"), is a primary source of Kabbalistic teaching. The first commentaries on this small book were written in the 10th century, a book by the title is mentioned in the Talmud, and its linguistic organization of the Hebrew alphabet could be from as early as the 2nd century. Its historical origins remain obscure, although Kabbalists believe that it was authored by Abraham and edited by Rabbi Akiva. It exists today in a number of editions, up to 2,500 words long (about the size of a pamphlet). It organizes the cosmos into "32 paths of wisdom", comprising "10 sefirot" (numbers, not the Sefirot of later Kabbalah) and "22 letters" of the Hebrew alphabet. It uses this structure to organize cosmic phenomena ranging from the seasons of the calendar to the emotions of the intellect, and is essentially an index of cosmic correspondences.[5]

Bahir

Bahir (בהיר) ("Illumination"), also known as Midrash of Rabbi Nehunya ben HaKana - a book of special interest to students of Kabbalah because it serves as a kind of epitome that surveys the essential concepts of the subsequent literature of Kabbalah. It is about 12,000 words (about the size of a magazine). Despite its name "Illumination", it is notoriously cryptic and difficult to understand (but not impossible). Much of it is written in parables, one after the other. The Bahir opens with a quote attributed to Nehunya ben HaKana, a Talmudic sage of the 1st century, and the rest of the book is an unfolding discussion about the quote. Jewish tradition considers the whole book to be written in the spirit of Nehunya (or even literally written by him). It was first mentioned in Provence in 1176. Historians suspect Isaac the Blind wrote the book at this time, probably incorporating some pre-existing traditions.[6]

Sefer Raziel HaMalakh

Sefer Raziel HaMalakh (ספר רזיאל המלאך, "Book of Raziel the Angel") is a collection of esoteric writings, probably compiled and edited by the same hand, but originally not the work of one author.

Leopold Zunz ("G. V." 2d ed., p. 176) distinguishes three main parts: (1) the Book Ha-Malbush; (2) the Great Raziel; (3) the Book of Secrets, or the Book of Noah. These three parts are still distinguishable—2b–7a, 7b–33b, 34a and b. After these follow two shorter parts entitled "Creation" and "Shi'ur Kōmah," and after 41a come formulas for amulets and incantations.[7]

Sefer haḤesheq

Sefer haḤesheq (Hebrew: ספר החשק "Book of Delight"), a kabbalistic treatise dealing with the Divine names and their efficacy in mystical practices. Passed down by Abraham Abulafia, the information distinguishes between the various methods of kabbalistic transmission to later generations. Abulafia opposes the method he received to the Talmudic and theosophical Sefirotic methods.

In order to understand my intention regarding [the meaning of] Qolot [voices] I shall hand down to you the known Qabbalot, some of them having been received from mouth to mouth from the sages of [our] generation, and others that I have received from the books named Sifrei Qabbalah composed by the ancient sages, the Kabbalists, blessed be their memory, concerning the wondrous topics; and other [traditions] bestowed on me by God, blessed be He, which came to me from ThY in the form of the Daughter of the Voice, [Bat Qol], these being the higher Qabbalot.[8]

Zohar

Main article: Zohar

Zohar (זוהר) ("Splendor") – the most important text of Kabbalah, which mainstream Judaism believes has achieved canonical status as part of the Oral Torah. Although

kabbalists attribute it to Simeon ben Yohai, modern academics have speculated that its origin may be the medieval era, c. 1285 CE, and was at least largely composed by Moses de Leon. De Leon himself denied this claim, as recorded by Issac of Acco's investigation, recorded in Sefer Yuchasin.[9] It is a mystical commentary on the Torah, written in an artificial[10] mixture of the Babylonian Aramaic dialects[11][12][13][14] in Targum Onkelos[12][13][14] and the Talmud.[11][12][13][14]

Pardes Rimonim

Main article: Pardes Rimonim

Pardes Rimonim (in Hebrew: פרדס רימונים) (Garden of Pomegranates) – the magnum opus of Moshe Cordovero (1522–1570), published in the 16th century. It is the main source of Cordoverian Kabbalah, a comprehensive interpretation of the Zohar and a friendly rival of the Lurianic interpretation.

Etz Hayim and the Eight Gates

Main article: Etz Chaim (book)

Etz Hayim (in Hebrew: עץ חיים) ("Tree [of] Life") is a text of the teachings of Isaac Luria collected by his disciple Chaim Vital. It is the primary interpretation and synthesis of Lurianic Kabbalah. It was first published in Safed in the 16th century. It consists of the primary introduction to the remainder of the Lurianic system.[15][16] The Shemona She'arim (eight gates): is the full Lurianic system as arranged by Shmuel Vital, the son of Haim Vital. Eitz Hayim is the only work published within Hayim Vital's lifetime, the rest of his writings were buried with him in an unedited form. Supposedly Shmuel Vital had a dream that he was to exhume his father's grave and remove certain writings leaving the others buried.[17][18] Shmuel Vital went on then to redact and publish the works as the Eight Gates which are then, at times subdivided into other works:[19][20]

Shaar HaHakdamot – Gate of Introduction: Oztrot Haim, Eitz Haim, Arbah Meot Shekel Kesef, Mavoa Shaarim, Adam Yashar

Shaar Mamri RaShB"Y – Gate Words of R.Simeon bar Yochai

Shaar Mamri RaZ"L – Gate Words of Our Sages

Shaar HaMitzvot – Gate of Mitzvot commandments

Shaar HaPasukim – Gate of Verses: Likutei Torah, Sepher HaLikutim

Shaar HaKavanot – Gate of Kavanot (intentions): Shaar HaKavvanot, Pri Eitz Haim, Olat Tamid

Shaar Ruach HaKodesh – Gate of Prophetic Spirit

Shaar HaGilgulim – Gate of Gilgul reincarnations

Sephardi and Mizrahi Kabbalists endeavor to study all eight gates. Etz Hayim is published standard in a single volume three part arrangement, the initial two parts published by Haim Vital, with a third part, Nahar Shalom by Rabbi Shalom Sharabi, being now considered the third part. Ashkenazi Kabbalists often tend to focus only on Eitz Haim, with explanations of the RaMHaL (Rabbi Moshe Haim Luzzato).[21] However this is not always the case. There are Yeshivot such as Shaar Shmayim that deal with the works of Haim Vital in their entirety.[22]

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See introduction to Eitz Haim by Rabbi Haim Vital.

See also Beit Lehem Yehuda by Rabbi Yehuda Patiya and his introduction to Eitz Haim.

See introduction to Shaar Kavvanot

See introduction by Rabb Hayim David Azulai to Otzrot Haim for another instance of previously unpublished books having been removed from Haim Vital's grave. As well the audio tape series by Rabbi Ariel Bar Tzadok on Shaarei Kedusha makes reference to a final exhumation and removal of yet unpublished works by the Jerusalem Kabbalists in the 1970s.

Even HaShoam P. 211

Introduction to Shemoneh Shaarim by Shmuel Vital

Audio series on Otzrot Haim by Rabbi Ariel BarTzadok

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See also

Bahir

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Online bibliographies and study guides

Don Karr's Bibliographic Surveys

A Guide to English Language Resources for the Student of Traditional Rabbinic Kabbalah

Online rabbinic Kabbalah texts

Who Should Learn the Hidden Torah? Rambam (pdf)(Maimonides) Guide for the Perplexed

English and Aramaic Zohar Online (searchable) – Kabbalah Centre

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Jews and Judaism

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For the South African cricketer, see Gary McKinnon (cricketer).

Gary McKinnon

McKinnon in 2006

Born February 1966 (age 59)

Glasgow, Scotland

Other names Solo

Known for Computer hacking

Gary McKinnon (born February 1966) is a Scottish systems administrator and hacker who was accused by a US prosecutor in 2002 of perpetrating the "biggest military computer hack of all time".[1] McKinnon said that he was looking for evidence of free energy suppression and a cover-up of UFO activity and other technologies potentially useful to the public. On 16 October 2012, after a series of legal proceedings in Britain, then Home Secretary Theresa May blocked extradition to the United States.

Early life

McKinnon was born in February 1966 in Glasgow, Scotland. He became interested in computers at the age of 14, when he was given an Atari 400 console.[2]

Alleged crime

The US government accused McKinnon of hacking into 97 United States military and NASA computers over a 13-month period between February 2001 and March 2002, at the house of his girlfriend's aunt in London,[3] using the name 'Solo'.[1]

US authorities stated he deleted critical files from operating systems, which shut down the United States Army's Military District of Washington network of 2,000 computers for 24 hours. McKinnon also is alleged to have posted a notice on the military's website: "Your security is crap". After the September 11 attacks in 2001, he allegedly deleted weapons logs at the Earle Naval Weapons Station, rendering its network of 300 computers inoperable and paralyzing munitions supply deliveries for the US Navy's Atlantic Fleet. McKinnon was also accused of copying data, account files and passwords onto his own computer. US authorities stated that the cost of tracking and correcting the problems he caused was over \$700,000.[4]

While not admitting that it constituted evidence of destruction, McKinnon did admit leaving a threat on one computer:

US foreign policy is akin to Government-sponsored terrorism these days ... It was not a mistake that there was a huge security stand down on September 11 last year ... I am SOLO. I will continue to disrupt at the highest levels[5]

US authorities stated that McKinnon was trying to downplay his own actions. A senior military officer at the Pentagon told The Sunday Telegraph:

US policy is to fight these attacks as strongly as possible. As a result of Mr McKinnon's actions, we suffered serious damage. This was not some harmless incident. He did very serious and deliberate damage to military and NASA computers and left silly and anti-America messages. All the evidence was that someone was staging a very serious

attack on US computer systems.[6]

Arrest and legal proceedings

McKinnon was first interviewed by UK police on 19 March 2002 at the request of the US.

[7] He was interviewed again on 8 August 2002, this time by the UK National Hi-Tech Crime Unit (NHTCU).[7][8]

In November 2002, McKinnon was indicted by a federal grand jury in the Eastern District of Virginia.[9] The indictment contained seven counts of computer-related crime, each of which carried a potential ten-year jail sentence.[7]

Extradition proceedings

McKinnon remained at liberty without restriction for three years until June 2005 (until after the UK enacted the Extradition Act 2003, which implemented the 2003 extradition treaty with the United States wherein the United States did not need to provide contestable evidence), when he became subject to bail conditions including a requirement to sign in at his local police station every evening and to remain at his home address at night.

If extradited to the US and charged, McKinnon would have faced up to 70 years in jail. [10] He had also expressed fears that he could be sent to Guantanamo Bay.[11][12]

Appeal to the House of Lords

Representing McKinnon in the House of Lords on 16 June 2008, barristers told the Law Lords that the prosecutors had said McKinnon faced a possible 8–10 years in jail per count if he contested the charges (there were seven counts) without any chance of repatriation, but only 37–46 months if he co-operated and went voluntarily to the United States. U.S.-style plea bargains are not a part of English jurisprudence (although it is standard practice to reduce the sentence by one-third for a defendant who pleads guilty).[13]

McKinnon's barrister said that the Law Lords could deny extradition if there was an abuse of process: "If the United States wish to use the processes of English courts to secure the extradition of an alleged offender, then they must play by our rules." [14]

The House of Lords rejected this argument, with the lead judgement (of Lord Brown of Eaton-under-Heywood) holding that "the difference between the American system and our own is not perhaps so stark as [McKinnon]'s argument suggests" and that extradition proceedings should "accommodate legal and cultural differences between the legal systems of the many foreign friendly states with whom the UK has entered into reciprocal extradition arrangements".[15]

Further appeals

McKinnon appealed to the European Court of Human Rights,[16] which briefly imposed a bar on the extradition.[17]

On 23 January 2009, McKinnon won permission from the High Court to apply for a judicial review against his extradition.[18] On 31 July 2009, the High Court announced that McKinnon had lost this appeal.[19][20]

In August 2009, Gordon Brown attempted to negotiate a deal to allow McKinnon to serve in the UK any sentence he might receive in the US. The deal was rejected by the US government.[21][22]

British government blocks extradition

On 16 October 2012, then-Home Secretary Theresa May announced to the House of Commons that the extradition had been blocked, saying that:

Mr McKinnon is accused of serious crimes. But there is also no doubt that he is seriously ill ... He has Asperger's syndrome, and suffers from depressive illness. Mr McKinnon's extradition would give rise to such a high risk of him ending his life that a decision to extradite would be incompatible with Mr McKinnon's human rights.

She stated that the Director of Public Prosecutions (DPP) would determine whether McKinnon should face trial before a British court.[23] On 14 December, Keir Starmer, the DPP, and Mark Rowley, an Assistant Commissioner of the Metropolitan Police, announced that McKinnon would not be prosecuted in the United Kingdom, because of the difficulties involved in bringing a case against him and the likelihood he would be acquitted of any charge.[24]

Judicial review

In January 2010, Mr Justice Mitting granted McKinnon a further judicial review of the decision of Home Secretary Alan Johnson to allow McKinnon's extradition. Mitting distinguished two issues which were arguable, the first being whether psychiatrist Jeremy Turk's opinion that McKinnon would certainly commit suicide if extradited means that the Home Secretary must refuse extradition under section 6 of the Human Rights Act 1998 (which prevents a public authority from acting in a way incompatible with convention rights). The second was whether Turk's opinion was a fundamental change to the circumstances that the courts had previously considered and ruled upon. Mitting ruled that if the answer to both questions was "Yes", then it was arguable that it would be unlawful to allow the extradition.[25]

Support for McKinnon

In early November 2008, eighty British MPs signed an Early Day Motion calling for any custodial sentence imposed by an American court to be served in a prison in the UK. [26] On 15 July 2009, many voted in Parliament against a review of the extradition treaty.[27]

In November 2008, the rock group Marillion announced that it was ready to participate in a benefit concert in support of McKinnon's struggle to avoid extradition to United States.

The organiser of the planned event was Ross Hemsworth, an English radio host. No date had been set as of November 2008.[28] Many prominent individuals voiced support, including Sting, Trudie Styler, Julie Christie, David Gilmour, Graham Nash, Peter Gabriel, The Proclaimers, Bob Geldof, Chrissie Hynde, David Cameron, Boris Johnson, Stephen Fry, and Terry Waite. All proposed that, at least, he should be tried in the UK.[29]

In August 2009, Glasgow newspaper The Herald reported that Scots entrepreneur Luke Heron would pay £100,000 towards McKinnon's legal costs in the event he was extradited to the US.[30]

In a further article in The Herald, Joseph Gutheinz, Jr., a retired NASA Office of Inspector General Senior Special Agent, voiced his support for McKinnon. Gutheinz, who is also an American criminal defence attorney and former Member of the Texas Criminal Justice Advisory Committee on Offenders with Medical and Mental Impairments, said that he feared Gary McKinnon would not find justice in the US, because "the American judicial system turns a blind eye towards the needs of the mentally ill".[31]

Web and print media across the UK were critical of the extradition.[32]

Janis Sharp, McKinnon's mother, stood as an independent candidate in the 2010 general election in Blackburn in protest against the sitting Labour MP Jack Straw, who was Foreign Secretary when the extradition treaty was agreed.[33] She finished last out of eight candidates with 0.38% of the vote.[34]

On 20 July 2010, Tom Bradby, ITN's political editor, raised the Gary McKinnon issue with U.S. President Barack Obama and Prime Minister David Cameron in a joint White House press conference who responded that they had discussed it and were working to find an 'appropriate solution'.[35][36]

Song

In August 2009, Pink Floyd's David Gilmour released an online single, "Chicago - Change the World", on which he sang and played guitar, bass and keyboards, to promote awareness of McKinnon's plight. A re-titled cover of the Graham Nash song "Chicago", it featured Chrissie Hynde and Bob Geldof, plus McKinnon himself. It was produced by long-time Pink Floyd collaborator Chris Thomas and was made with Nash's support.[37]

Statements to the media

McKinnon has admitted in many public statements that he obtained unauthorised access to computer systems in the United States including those mentioned in the United States indictment. He states his motivation, drawn from a statement made before the Washington Press Club on 9 May 2001 by the Disclosure Project, was to find evidence of UFOs, antigravity technology, and the suppression of "free energy", all of

which he states to have proven through his actions.[38][39]

In an interview televised on the BBC's Click programme,[40] he stated of the Disclosure Project that "they are some very credible, relied-upon people, all saying yes, there is UFO technology, there's anti-gravity, there's free energy, and it's extraterrestrial in origin and [they've] captured spacecraft and reverse engineered it." He said he investigated a NASA photographic expert's claim that at the Johnson Space Center's Building 8, images were regularly cleaned of evidence of UFO craft, and confirmed this, comparing the raw originals with the "processed" images. He stated to have viewed a detailed image of "something not man-made" and "cigar shaped" floating above the northern hemisphere, and assuming his viewing would be uninterrupted owing to the hour, he did not think of capturing the image because he was "bedazzled", and therefore did not think of securing it with the screen capture function in the software at the point when his connection was interrupted.[41]

Radio play

On 12 December 2007, BBC Radio 4 broadcast John Fletcher's 45-minute radio play about the case, entitled The McKinnon Extradition.[42]

See also

1980 Rendlesham Forest incident

Adrian Lamo

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David Carruthers

Peter Dicks

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Valiant Thor is the ambassador for the extraterrestrials, organizing the kidnappings of innocent human victims and carrying on messages of alien higher-ups.

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About the author On March 16, 1957, a strange craft landed in a farmer's field in Alexandria, Virginia. Valiant Thor's Venusian Science Secrets:

Valiant Thor: Your Friendly Pentagon Alien - Skeptoid

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The Story of Valiant Thor: Visitor from Venus

Tales of alien visitations have permeated the public consciousness for decades, but the astonishing story of Valiant Thor, a supposed visitor from Venus in the 1950s, may well be the most outlandish of them all. Who was he, and did he sleep in the Pentagon for three years, as some claim? Let's find out.

Mysteries

8 July 2024

The legend of Venutian Thor has captivated the imaginations of ufologists and alien enthusiasts since the late 1950s. According to the tale, Valiant Thor was a humanoid

extraterrestrial from the planet Venus who arrived on Earth with a mission to share advanced technology, promote messages of peace, love, and unity, and help humanity avoid self-destruction.

The primary – and only – source of this astonishing story is a book published in 1967 called *Stranger at the Pentagon* by Frank E. Stranges, a Christian evangelical minister, ufologist, author, and founder of the National Investigations Committee on Unidentified Flying Objects.

So just who was Valiant Thor? Alien? Actor? Urban legend, or elaborate hoax? Where is he alleged to have come from, did he work with America's highest-ranking government officials, and are the supposed photographs of him real or fake?

Let's take a trip back to the 1950s in an attempt to shed light on one of the strangest stories in the annals of UFO and alien folklore, the tale of Valiant Thor.

First Contact

US Pentagon, Arlington, Virginia (Credit: icholakov via Getty Images)

According to *Stranger at the Pentagon*, Valiant Thor, an alien from Venus described as 'an inhumanely handsome man', landed his spacecraft – supposedly named Victory One – near the town of Alexandria in Virginia, a city on the Potomac River a stone's throw from Washington, DC.

One version of the story says that he, along with two travelling companions, were met by two policemen who escorted him to the Pentagon. Another says that he politely requested to speak to President Dwight D. Eisenhower.

Why did Valiant Thor Come to Earth?

Artist impression of the surface of Venus (Credit: MARK GARLICK/SCIENCE PHOTO LIBRARY via Getty Images)

Leaving aside for a moment the perplexing story of Thor, Venus, somewhere between 25 and 161 million miles from Earth depending on the orbital cycle, is absolutely and entirely inhospitable. The mean temperature is over 460°C (approaching 900°F) and has the densest atmosphere of all the planets in the solar system. The atmosphere is mostly carbon dioxide and the entire planet is covered in a thick cloud of sulphuric acid. But, as Stranges' story goes, that's where Valiant Thor and his interstellar delegation came from.

Thor's purpose, as described by Stranges – who also claimed to have had direct contact with this visitor from another planet – was to offer advanced technical knowledge, to promote peace and a higher level of spiritual enlightenment, and to warn against the

dangers of nuclear weapons, poverty, and environmental destruction.

In the book, Thor claimed his race had been monitoring Earth for hundreds of years and had become increasingly concerned with the state of the planet, hence his visit. He's said to have brought messages of hope, urging people to work together for the common good. He advocated for the move to clean energy sources, and is supposed to have brought with him advancements in medicine, transportation and energy production that were centuries ahead of 1950s science.

More specifically, Stranges wrote about Thor's Composite Energy Device, which was a zero-carbon source of producing electricity, and a Replicator, which was said to be able to precisely replicate any material without the need for extraction or mining.

Or did he? Did Valiant Thor, an alleged alien from another world, truly accomplish the feats described in the book, which is said to bear a strong resemblance to the classic 1951 sci-fi film *The Day The Earth Stood Still*? Or did he exist solely in the creative imagination of Frank E. Stranges?

Let's try and find some evidence.

The Legend of Venutian Thor

UN Headquarters, New York, USA (Credit: Through the Lens via Getty Images)

There are suggestions in the popular narrative that official documentation and signed witness statements, including some from people described as 'high-ranking government officials', exist pertaining to Valiant Thor's visit, but as yet, they have never been made public or verified.

The most commonly-told version of the story was that Thor lived in the basement of the Pentagon for three years and took regular meetings with President Eisenhower, Vice-President Richard Nixon, and senior members of the armed forces. He's also alleged to have met with a number of scientists and religious leaders, appeared at the United Nations headquarters in New York City, and even attended a church in Alexandria where he preached messages of love and peace.

There's also alleged to be one or more audio recordings as well as a number of published photographs purporting to be of Valiant Thor but without any concrete evidence to corroborate them. Indeed the images are widely believed to be forgeries, or simply those of normal men who had no idea the images were being misrepresented as an extraterrestrial from Venus. To date, there's no substantive proof that Valiant Thor existed or had interactions with anyone, at any level, of the U.S. government or elsewhere.

Despite the lack of physical evidence, Valiant Thor from Venus has become an iconic

figure within many UFO enthusiast communities. Supporters of the story argue that the secrecy of government operations and the mysterious nature of his visit are consistent with other alleged extraterrestrial encounters. Sceptics, however, dismiss the tale as nothing more than a fantastical fabrication. The lack of any tangible proof, such as photographs or official documents, fuels ongoing debate about the authenticity of Stranges' claims.

Valiant Thor: A Story for the Ages

Did Valiant Thor land a spacecraft by the Potomac? (Credit: John Baggaley via Getty Images)

Valiant Thor's legend endures as a symbol of hope and cosmic benevolence, and indeed many of these supposed messages from outer space – people coming together for the common good, transitioning to clean energy sources, promoting peace over hate, and environmental awareness, resonate today, despite the story's lack of evidence. The narrative also aligns with the broader themes of extraterrestrial intelligence seeking to guide humanity towards a more enlightened and harmonious future.

Overall though, despite being an intriguing story, the legend of Valiant Thor is currently unsupported by any credible evidence. It's widely regarded by most experts and researchers in the field of UFOs and alien visitation as either a complex hoax or a work of fiction.

So whether viewed as a genuine account or a bizarre yet captivating myth, the story of Valiant Thor intrigues and inspires those who ponder the mysteries of our universe and the possibility, however small, of otherworldly visitors.

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"Chungking Master" most likely refers to Ricky Cheung, a legendary Hong Kong mahjong tile carver who ran the Fuk Hing Lung factory until 2009, or it could be a playful title for Chin Kung, a revered Buddhist master who passed in 2022, but it might also relate to Hong Kong's famous Chungking Mansions (a hub for minorities) or the

Wargaming.net ship Chungking. Context is key, but Cheung, a true master craftsman, is a strong candidate.

Possible Meanings:

Ricky Cheung (Mahjong Master): A master craftsman specializing in carving mahjong tiles, a tradition he upheld for decades in Hong Kong's Fuk Hing Lung factory.

Chin Kung (Buddhist Master): A highly influential Buddhist master known for his teachings, though he retired from teaching before his passing.

Chungking Mansions: A famous, bustling building in Hong Kong known for its diverse, vibrant, and sometimes chaotic atmosphere, often called a "ghetto in the city".

Chungking (Warship): A Tier V cruiser in the game World of Warships, known for its strong anti-aircraft capabilities.

Without more context, the "master" title most closely aligns with Ricky Cheung's craftsmanship or Chin Kung's spiritual guidance, while the location connects to the Mansions or the ship's name.

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Chin Kung - Wikipedia

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Runes are ancient Germanic letters, primarily from the Elder Futhark (24 runes), used for writing and divination, each symbolizing concepts like wealth (Fehu), strength (Uruz), journey (Raidho), wisdom (Ansuz), protection (Algiz), and cycles (Jera), representing natural forces, human concepts, and divine inspiration, offering insight into personal growth, challenges, and destiny.

Here's a breakdown of the runes in the Elder Futhark, grouped by their traditional ætts (families of eight):

First Ætt (Fehu to Wunjo) - Focused on material wealth, energy, and beginnings.

ᚠ Fehu (Cattle/Wealth): Prosperity, abundance, new beginnings, resources.

ᚢ Uruz (Aurochs/Strength): Raw power, vitality, endurance, wild strength, transformation.

ᚦ Thurisaz (Thorn/Giant): Conflict, protection, primal force, defense, impulse.

ᚫ Ansuz (God/Mouth): Communication, wisdom, divine messages, inspiration, breath.

ᚷ Raidho (Journey/Wheel): Movement, progress, spiritual journey, order, rhythm.

ᚨ Kenaz (Torch): Illumination, knowledge, creativity, vision, skill.

ᚱ Gebo (Gift): Generosity, balance, partnership, exchange, love.

ᚹ Wunjo (Joy): Harmony, happiness, fellowship, success, satisfaction.

Second Ætt (Hagalaz to Sowilo) - Focused on natural forces, challenges, and spiritual growth.

ᚨ Hagalaz (Hail): Uncontrolled forces, disruption, destruction, change.

ᚱ Nauthiz (Need/Constraint): Necessity, delay, inner strength, overcoming hardship.

ᚱ Isa (Ice): Stasis, potential, stillness, challenges, self-reflection.

ᚱ Jera (Year/Harvest): Cycles, rewards, harvest, patience, time.

ᚱ Eihwaz (Yew Tree): Resilience, balance, transformation, connection to realms, the World Tree.

ᚱ Perthro (Dice Cup/Fate): Mystery, destiny, chance, secrets, hidden knowledge.

ᚱ Algiz (Elk/Protection): Protection, defense, instinct, connection to divine.

ᚱ Sowilo (Sun): Victory, vitality, wholeness, energy, clarity, health.

Third Ætt (Tiwaz to Othala) - Focused on human potential, community, and inheritance.

ᚱ Tiwaz (Tyr/Victory): Justice, leadership, sacrifice, honor, masculine energy.
ᚷ Berkana (Birch Tree): Fertility, growth, new beginnings, healing, femininity.
ᚺ Ehwaz (Horse): Movement, partnership, trust, progress, change.
ᚾ Mannaz (Man/Humanity): Self, community, humanity, individuality, cooperation.
ᚠ Laguz (Water/Lake): Intuition, emotions, flow, dreams, the subconscious.
ᚦ Ingwaz (Ing/Fertility): Potential, growth, completion, inner power, hearth.
ᚼ Othala (Heritage/Homeland): Ancestry, inheritance, home, tradition, belonging.
ᚰ Dagaz (Day): Breakthrough, dawn, transformation, awareness, new day.

Modern Addition

Blank Rune (Odin's Rune): Represents the unknown, fate's mystery, or the potential of all things.

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Sumerian religion

Wall plaque showing libations by devotees and a naked priest, to a seated god and a temple. Ur, 2500 BCE.[1][2]

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Sumerian religion was the religion practiced by the people of Sumer, the first literate civilization found in recorded history and based in ancient Mesopotamia, and what is modern day Iraq. The Sumerians widely regarded their divinities as responsible for all matters pertaining to the natural and social orders of their society.[3]:3–4

Overview

Further information: Ancient Mesopotamian religion

Before the beginning of kingship in Sumer, the city-states were effectively ruled by theocratic priests and religious officials. Later, this role was supplanted by kings, but priests continued to exert great influence on Sumerian society. In early times, Sumerian temples were simple, one-room structures, sometimes built on elevated platforms.

Towards the end of Sumerian civilization, these temples developed into ziggurats—tall, pyramidal structures with sanctuaries at the tops.

The Sumerians believed that the universe had come into being through a series of cosmic births such as gods. First, Nammu, the primeval waters, gave birth to Ki (the earth) and An (the sky), who mated together and produced a son named Enlil. Enlil separated heaven from earth and claimed the earth as his domain. Humans were believed to have been created by AnKi or Enki, the son of the An and Ki.

Heaven was reserved exclusively for deities. Meanwhile, after death, all mortals' spirits, regardless of their behavior while alive, were believed to go to Kur, a cold, dark cavern deep beneath the earth, which was ruled by the goddess Ereshkigal and where the only food available was dry dust. In later times, Ereshkigal was believed to rule alongside her husband Nergal, the god of death.

The major deities in the Sumerian pantheon included An, the god of the heavens, Enlil, the god of wind and storm, AnKi/Enki, the god of water and human culture, Ninhursag, the goddess of fertility and the earth, Utu, the god of the sun and justice, and his father Nanna, the god of the moon. During the Akkadian Empire, Inanna, the goddess of sex,

beauty, and warfare, was widely venerated across Sumer and appeared in many myths, including the famous story of her descent into the Underworld.

Sumerian texts often report that the gods possess and perform 'Me'. Recent studies by Annette Zgoll have shown that these 'Me' are rituals whose acquisition and proper performance were central to Mesopotamian culture.[4]

Sumerian religion heavily influenced the religious beliefs of later Mesopotamian peoples; elements of it are retained in the mythologies and religions of the Hurrians, Akkadians, Babylonians, Assyrians, and other Middle Eastern culture groups. Scholars of comparative mythology have noticed parallels between the stories of the ancient Sumerians and those recorded later in the early parts of the Hebrew Bible. [citation needed]

Worship

Written cuneiform

Evolution of the word "Temple" (Sumerian: "É") in cuneiform, from a 2500 BCE relief in Ur, to Assyrian cuneiform circa 600 BCE.[5]

Sumerian myths were passed down through the oral tradition until the invention of writing (the earliest myth discovered so far, the Epic of Gilgamesh, is Sumerian[dubious – discuss] and is written on a series of fractured clay tablets). Early Sumerian cuneiform was used primarily as a record-keeping tool; it was not until the late Early Dynastic period that religious writings first became prevalent as temple praise hymns[6] and as a form of "incantation" called the nam-šub (prefix + "to cast").[7] These tablets were also made of stone clay or stone, and they used a small pick to make the symbols.

Architecture

Main article: Sumerian architecture

Plaque with a libation scene. 2550-2250 BCE, Royal Cemetery at Ur.[8][9]

In the Sumerian city-states, temple complexes originally were small, elevated one-room structures. In the early dynastic period, temples developed raised terraces and multiple rooms. Toward the end of the Sumerian civilization, ziggurats became the preferred temple structure for Mesopotamian religious centers.[10] Temples served as cultural, religious, and political headquarters until approximately 2500 BC, with the rise of military kings known as Lu-gals ("man" + "big") [7] after which time the political and military leadership was often housed in separate "palace" complexes.

Priesthood

Statuette of a Sumerian worshipper from the Early Dynastic Period, ca. 2800-2300 BC
Until the advent of the Lugal ("King"), Sumerian city-states were under a virtually theocratic government controlled by various En or Ensí, who served as the high priests of the cults of the city gods. (Their female equivalents were known as Nin.) Priests were

responsible for continuing the cultural and religious traditions of their city-state, and were viewed as mediators between humans and the cosmic and terrestrial forces. The priesthood resided full-time in temple complexes, and administered matters of state including the large irrigation processes necessary for the civilization's survival.

Deified kings

Some cities in Sumer had periods where their kings were worshipped as gods, and occasionally, these times spread to all cities in the region.[11]

Ceremony

During the Third Dynasty of Ur, the Sumerian city-state of Lagash was said to have had sixty-two "lamentation priests" who were accompanied by 180 vocalists and instrumentalists.[12]

Cosmology

Main article: Ancient near eastern cosmology

The Sumerians envisioned the universe as a closed dome surrounded by a primordial saltwater sea.[13] Underneath the terrestrial earth, which formed the base of the dome, existed an underworld and a freshwater ocean called the Abzu. The deity of the dome-shaped firmament was named An; that of the earth was named Ki. First the underground world was believed to be an extension of the goddess Ki, but later developed into the concept of Kur. The primordial saltwater sea was named Nammu, who became known as Tiamat during and after the Ur III period. Some ancient Sumerians believed that salt and other minerals were alive, and could even think independent thoughts.[14]

Creation story

Early religious relief (c.2700 BCE)

Carved figure with feathers. The king-priest, wearing a net skirt and a hat with leaves or feathers, stands before the door of a temple, symbolized by two great maces. The inscription mentions the god Ningirsu. Early Dynastic Period, circa 2700 BCE.[15] The main source of information about Sumerian creation mythology is the prologue to the epic poem Gilgamesh, Enkidu, and the Netherworld,[16]:30–33 which briefly describes the process of creation: originally, there was only Nammu, the primeval sea. [16]:37–40 Then, Nammu without a father gave birth to Utu, then went on to create An the sky, and Ki, the earth.[16]:37–40 An and Ki mated with each other, causing Ki to give birth to Enlil, the god of wind, rain, and storm.[16]:37–40 Enlil separated An from Ki and carried off the earth as his domain, while An carried off the sky.[16]:37–41

Heaven

Main article: Seven Heavens

The ancient Mesopotamians regarded the sky as a series of domes (usually three, but sometimes seven) covering the flat earth[17]:180 and a place where holy stars resided.

[18] Each dome was made of a different kind of precious stone.[17]:203 The lowest dome of heaven was made of jasper and was the home of the stars.[19] The middle dome of heaven was made of saggilmud stone and was the abode of the Igigi.[19] The highest and outermost dome of heaven was made of luludānītu stone and was personified as An, the god of the sky.[20][19] The celestial bodies were equated with specific deities as well.[17]:203 The planet Venus was believed to be Inanna, the goddess of love, sex, and war.[21]:108–109[17]:203 The sun was her brother Utu, the god of justice,[17]:203 and the moon was their father Nanna.[17]:203 Ordinary mortals could not go to heaven because it was the abode of the gods alone.[22] Instead, after a person died, his or her soul went to Kur (later known as Irkalla), a dark shadowy underworld, located deep below the surface of the earth.[22][23]

Afterlife

Main article: Kur

Ancient Sumerian cylinder seal impression showing the god Dumuzid being tortured in the Underworld by galla demons

Devotional scene, with Temple.

The Sumerian afterlife was a dark, dreary cavern located deep below the ground,[23] [24] where inhabitants were believed to continue "a shadowy version of life on earth". [23] This bleak domain was known as Kur,[21]:114 and was believed to be ruled by the goddess Ereshkigal.[23][17]:184 All souls went to the same afterlife,[23] and a person's actions during life had no effect on how the person would be treated in the world to come.[23]

The souls in Kur were believed to eat nothing but dry dust[21]:58 and family members of the deceased would ritually pour libations into the dead person's grave through a clay pipe, thereby allowing the dead to drink.[21]:58 Nonetheless, there are assumptions according to which treasures in wealthy graves had been intended as offerings for Utu and the Anunnaki, so that the deceased would receive special favors in the underworld. [24] During the Third Dynasty of Ur, it was believed that a person's treatment in the afterlife depended on how he or she was buried;[21]:58 those that had been given sumptuous burials would be treated well,[21]:58 but those who had been given poor burials would fare poorly, and were believed to haunt the living.[21]:58

The entrance to Kur was believed to be located in the Zagros Mountains in the far east. [21]:114 It had seven gates, through which a soul needed to pass.[23] The god Neti was the gatekeeper.[17]:184[21]:86 Ereshkigal's sukkal, or messenger, was the god Namtar. [21]:134[17]:184 Galla were a class of demons that were believed to reside in the underworld;[21]:85 their primary purpose appears to have been to drag unfortunate mortals back to Kur.[21]:85 They are frequently referenced in magical texts,[21]:85–86 and some texts describe them as being seven in number.[21]:85–86 Several extant poems describe the galla dragging the god Dumuzid into the underworld.[21]:86 The later Mesopotamians knew this underworld by its East Semitic name: Irkalla. During the

Akkadian Period, Ereshkigal's role as the ruler of the underworld was assigned to Nergal, the god of death.[23][17]:184 The Akkadians attempted to harmonize this dual rulership of the underworld by making Nergal Ereshkigal's husband.[23]

Pantheon

See also: List of Mesopotamian deities

Development

The dragon Mušḫuššu on a vase of Gudea, circa 2100 BCE.

It is generally agreed that Sumerian civilization began at some point between c. 4500 and 4000 BC, but the earliest historical records only date to around 2900 BC.[25] The Sumerians originally practiced a polytheistic religion, with anthropomorphic deities representing cosmic and terrestrial forces in their world.[17]:178–179 The earliest Sumerian literature of the third millennium BC identifies four primary deities: An, Enlil, Ninhursag, and Enki. These early deities were believed to occasionally behave mischievously towards each other, but were generally viewed as being involved in co-operative creative ordering.[26]

During the middle of the third millennium BC, Sumerian society became more urbanized.[17]:178–179 As a result of this, Sumerian deities began to lose their original associations with nature and became the patrons of various cities.[17]:179 Each Sumerian city-state had its own specific patron deity,[17]:179 who was believed to protect the city and defend its interests.[17]:179 Lists of large numbers of Sumerian deities have been found. Their order of importance and the relationships between the deities has been examined during the study of cuneiform tablets.[27]

During the late 2000s BC, the Sumerians were conquered by the Akkadians.[17]:179 The Akkadians syncretized their own gods with the Sumerian ones,[17]:179 causing Sumerian religion to take on a Semitic coloration.[17]:179 Male deities became dominant[17]:179 and the gods completely lost their original associations with natural phenomena.[17]:179–180 People began to view the gods as living in a feudal society with class structure.[17]:179–181 Powerful deities such as Enki and Inanna became seen as receiving their power from the chief god Enlil.[17]:179–180

Major deities

Akkadian cylinder seal from sometime around 2300 BC or thereabouts depicting the deities Inanna, Utu, Enki, and Isimud[16]:32–33

The majority of Sumerian deities belonged to a classification called the Anunna ("[offspring] of An"), whereas seven deities, including Enlil and Inanna, belonged to a group of "underworld judges" known as the Anunnaki ("[offspring] of An" + Ki). During the Third Dynasty of Ur, the Sumerian pantheon was said to include sixty times sixty (3600) deities.[17]:182

Enlil was the god of air, wind, and storm.[28]:108 He was also the chief god of the

Sumerian pantheon[28]:108[29]:115–121 and the patron deity of the city of Nippur.[30]:58[31]:231–234 His primary consort was Ninlil, the goddess of the south wind,[32]:106 who was one of the patron deities of Nippur and was believed to reside in the same temple as Enlil.[33] Ninurta was the son of Enlil and Ninlil. He was worshipped as the god of war, agriculture, and one of the Sumerian wind gods. He was the patron deity of Girsu and one of the patron deities of Lagash. "Sumerian cities each had their own gods but acknowledged the supremacy of...Enlil." [34]

Enki was god of freshwater, male fertility, and knowledge.[21]:75 His most important cult center was the E-abzu temple in the city of Eridu.[21]:75 He was the patron and creator of humanity[21]:75 and the sponsor of human culture.[21]:75 His primary consort was Ninhursag, the Sumerian goddess of the earth.[21]:140 Ninhursag was worshipped in the cities of Kesh and Adab.[21]:140

Ancient Akkadian cylinder seal depicting Inanna resting her foot on the back of a lion while Ninshubur stands in front of her paying obeisance, c. 2334-2154 BC.[35]:92,193 Inanna was the Sumerian goddess of love, sexuality, prostitution, and war.[21]:109 She was the divine personification of the planet Venus, the morning and evening star.[21]:108–109 Her main cult center was the Eanna temple in Uruk, which had been originally dedicated to An.[36] Deified kings may have re-enacted the marriage of Inanna and Dumuzid with priestesses.[21]:151,157–158 Accounts of her parentage vary;[21]:108 in most myths, she is usually presented as the daughter of Nanna and Ningal,[35]:ix–xi,xvi but, in other stories, she is the daughter of Enki or An along with an unknown mother.[21]:108 The Sumerians had more myths about her than any other deity.[35]:xiii,xv[16]:101 Many of the myths involving her revolve around her attempts to usurp control of the other deities' domains.[37]

Utu was god of the sun, whose primary center of worship was the E-babbar temple in Sippar.[38] Utu was principally regarded as a dispenser of justice;[17]:184 he was believed to protect the righteous and punish the wicked.[17]:184 Nanna was god of the moon and of wisdom. He was the father of Utu and one of the patron deities of Ur.[39] He may have also been the father of Inanna and Ereshkigal. Ningal was the wife of Nanna,[40] as well as the mother of Utu, Inanna, and Ereshkigal.

Ereshkigal was the goddess of the Sumerian Underworld, which was known as Kur.[17]:184 She was Inanna's older sister.[41] In later myth, her husband was the god Nergal.[17]:184 The gatekeeper of the underworld was the god Neti.[17]:184

Nammu was a goddess representing the primeval waters (Engur), who gave birth to An (heaven) and Ki (earth) and the first deities; while she is rarely attested as an object of cult, she likely played a central role in the early cosmogony of Eridu, and in later periods continued to appear in texts related to exorcisms.[42] An was the ancient Sumerian god of the heavens. He was the ancestor of all the other major deities[43] and the original patron deity of Uruk.

Most major gods had a so-called *sukkal*, a minor deity serving as their vizier, messenger or doorkeeper.[44]

Legacy

Akkadians

Assyrian stone relief from Ninurta's temple at Kalhu: Ninurta chasing Anzû, who stole the Tablet of Destinies from Enlil's sanctuary[21]:142

The Sumerians had a linguistic and cultural exchange with the Semitic Akkadian peoples in northern Mesopotamia for generations prior to the conquests of Sargon of Akkad in 2340 BC. Sumerian mythology and religious practices were rapidly integrated into Akkadian culture.[45]

Babylonians

Further information: Babylonian religion

The Amorite Babylonians gained dominance over southern Mesopotamia by the mid-17th century BC. During the Old Babylonian Period, the Sumerian and Akkadian languages were retained for religious purposes; the majority of Sumerian mythological literature known to historians today comes from the Old Babylonian Period,[6] either in the form of transcribed Sumerian texts (most notably the Babylonian version of the Epic of Gilgamesh) or in the form of Sumerian and Akkadian influences within Babylonian mythological literature (most notably the *Enûma Eliš*). The Sumerian-Akkadian pantheon was altered, most notably with the introduction of a new supreme deity, Marduk. The Sumerian goddess Inanna also developed the counterpart Ishtar during the Old Babylonian Period.

Hurrians

Further information: Hurrian religion

The Hurrians adopted the Akkadian god Anu into their pantheon sometime no later than 1200 BC. Other Sumerian and Akkadian deities adapted into the Hurrian pantheon include Ayas, the Hurrian counterpart to Ea; Shaushka, the Hurrian counterpart to Ishtar; and the goddess Ninlil.[46]

Parallels

See also: Babylonian captivity

Some stories recorded in the older parts of the Hebrew Bible bear strong similarities to the stories in Sumerian mythology. For example, the Genesis flood narrative bears a striking resemblance to the Sumerian deluge myth, recorded in a Sumerian tablet discovered at Nippur.[47]:97–101 The Judaic underworld Sheol is very similar in description with the Sumerian Kur, ruled by the goddess Ereshkigal, as well as the Babylonian underworld Irkalla. Sumerian scholar Samuel Noah Kramer has also noted similarities between many Sumerian and Akkadian "proverbs" and the later Hebrew proverbs, many of which are featured in the Book of Proverbs.[48]:133–135

Genealogy of Sumerian deities

See also: List of Mesopotamian deities

An

Ninḫursaĝ

Enki

born to Namma

Ninkikurga

born to Namma

Nisaba

born to Uraš

Ḫaya

Ninsar

Ninlil

Enlil

Ninkurra

Ningal

maybe daughter of Enlil

Nanna

Nergal

maybe son of Enki

Ninurta

maybe born to Ninḫursaĝ

Baba

born to Uraš

Uttu Inanna

possibly also the daughter of Enki, of Enlil, or of An

Dumuzid

maybe son of Enki

Utu

Ninkigal

married Nergal

Meškiaĝĝašer

Lugalbanda

Ninsumun

Enmerkar

Gilgāmeš

Urungal

vte

Religious family trees

See also

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Ancient Semitic religion

Babylonian religion – Religious practices of Babylonia

Mes – Sumerian name given to the laws of the gods

Mesopotamian myths

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Sumerian literature – 18th–17th century BCE writings

Zuism – Icelandic modern Pagan new religious movement

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[Key Characteristics](#)

Polytheistic: Worshipped numerous gods and goddesses (e.g., Zeus, Odin, Isis, Lugus).

Nature-Based: Deep reverence for the Earth, natural forces, seasons, and cycles (birth, death, rebirth).

Ritual & Myth: Used myths to explain the world, with rituals in sacred groves, springs, or temples, often involving offerings.

No Single Scripture: Lacked one holy book, with beliefs passed down orally or through philosophy/myth.

Local & Ethnic: Tied closely to specific peoples (Celts, Romans, Egyptians) and their lands.

[Examples of Ancient Pagan Paths](#)

Greco-Roman: Olympian gods (Jupiter, Hera), mystery cults (Eleusinian Mysteries).

Celtic: Gods like Cernunnos, Taranis; Druids as priests; worship in nemetons (sacred groves).

Germanic/Norse: Gods like Odin, Thor; reverence for nature, fate (Wyrd).

Egyptian: Complex pantheon (Ra, Osiris, Isis), focus on afterlife.

Legacy & Modern Revival

Decline: Largely suppressed by Christianity by the Middle Ages.

Modern Paganism: A revival (Neopaganism) in recent centuries, including Wicca, Druidry, Heathenry (Asatru), and Hellenism, blending ancient traditions with modern spirituality and nature focus.

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Hiram Abiff (also Hiram Abif or the Widow's son) is the central character of an allegory presented to all candidates during the third degree in Freemasonry.

Hiram (Phoenician: 𐤇𐤓𐤍 Ḥirōm; Hebrew: חִירָם Ḥīrām; also called Hirom or Hiram^[1])^[2]

[3] is presented as the chief architect of King Solomon's Temple. He is murdered inside this Temple by three ruffians, after they failed to obtain from him the Master Masons' secrets. The themes of the allegory are the importance of fidelity, and the certainty of death.

The Masonic legend of Hiram Abiff

Architect Hiram, St. John's Church, Chester (1900).

Bronze statue by Nickolaus-Otto Kruch, Berlin, Germany (2013).

The legend of Hiram Abiff as related in Anglo-American Masonic jurisdictions underpins the Third Degree and first appeared in the early 1720s. It generally starts with his arrival in Jerusalem, and his appointment by Solomon as chief architect and master of works at the construction of his temple. As the temple is nearing completion, three fellowcraft masons from the workforce ambush him as he leaves the building, demanding the secrets of a master mason. Hiram is challenged by each in turn and, at each refusal to divulge the information, his assailant strikes him with a mason's tool (differing between jurisdictions). He is injured by the first two assailants, and struck dead by the last.[4]

His murderers hide his body under a pile of rubble, returning at night to move the body outside the city, where they bury it in a shallow grave marked with a sprig of acacia. As the Master is missed the next day, Solomon sends out a group of fellowcraft masons to search for him. The loose acacia is accidentally discovered, and the body exhumed to be given a decent burial. The hiding place of the "three ruffians" is also discovered, and they are brought to justice. Solomon informs his workforce that the secret word of a master mason is now lost. He replaces it with a substitute word which is considered a secret by Masons.

In Continental Freemasonry, the tale is slightly different: a large number of master masons, and not just Hiram, are working on the Temple, and the three ruffians are seeking the passwords and signs that will give them a higher wage. The result is the same, but this time, it is Master Masons who find the body. The secrets are not lost, but Solomon orders them buried under the Temple, inscribed on Hiram's grave, and the same substitution is made as a mark of respect. The secrets "lost" in the other tradition are here given to new Master Masons as part of their ritual. In this version, Hiram is often renamed Adoniram.[5]

Historical origin of the legend

There have been many proposals for the origin of the Masonic Hiram Abiff story that are dismissed by most historical-critical Masonic scholars.

The leading theory supported by many scholars of historical Freemasonry was advanced by the French masonic historian Paul Naudon who, in 2005, highlighted the similarity between the death of Hiram and the murder of Renaud de Montauban in the late 12th Century *chanson de geste*, *The Four Sons of Aymon*. Renaud, like his

prototype Saint Reinold, was killed by a hammer-blow to the head while working as a mason at Cologne Cathedral, and his body hidden by his murderers before being miraculously re-discovered.[6]

In 2021, Christopher Powell published a paper in the journal of Quatuor Coronati Lodge, the *Ars Quatuor Coronatorum*, which argues that John Theophilus Desaguliers likely authored the Hiram Abiff legend in the early 1720s and introduced it into the Master Mason degree.[7] In his research, Powell notes how Desaguliers also introduced the "lost word" aspect of the Royal Arch degree which he likely read in a book he owned titled "The Temple of Solomon, portrayed by Scripture-light." [8] If the word was to be found, it would need to be first lost, hence the Hiram Abiff story. According to Powell, Desaguliers as a Frenchman living in England, would have known the *chanson de geste* legend, and used it as a base for the legend of Hiram Abiff. However instead of being used as a ritual since the 12th century, Powell argues that Desaguliers used this existing myth to create a central story for the newly created Master Masonic degree, for which there is no evidence before 1720.

Hirams in the Bible

In the Hebrew Bible or Old Testament, there are three separate instances of people named Hiram that were involved in the construction of the temple of Solomon:

Hiram, King of the realm of Tyre (today, in the modern nation of Lebanon), is credited in 2 Samuel 5:11 and 1 Kings 5:1–10 for having sent building materials and men for the original construction of the Temple in Jerusalem. In the Masonic drama, "Hiram, King of Tyre" is clearly distinguished from "Hiram Abiff". The former is clearly a king and the latter clearly a master craftsman. They can be confused in other contexts.[9]

In 1 Kings 7:13–14, Hiram is described as the son of a widow from the tribe of Naphtali who was the son of a Tyrian bronze worker, sent for by Solomon to cast the bronze furnishings and ornate decorations for the new temple. From this reference, Freemasons often refer to Hiram (with the added Abiff) as "the widow's son." Hiram cast these bronzes in clay ground in the plain of the Jordan between Succoth and Zarethan/Zeredathah (1 Kings 7:46–47).

2 Chronicles 2:13–14 relates a formal request from King Solomon of Jerusalem to King Hiram I of Tyre, for workers and for materials to build a new temple. King Hiram (Hiram in Chronicles) responds "And now I have sent a skillful man, endowed with understanding, *Hūrām 'ābî*. (חורם אבי) [10] (the son of a woman of the daughters of Dan, and his father was a man of Tyre), skilled to work in gold and silver, bronze and iron, stone and wood, purple and blue, fine linen and crimson, and to make any engraving and to accomplish any plan which may be given to him, with your skillful men and with the skillful men of my lord David your father." [11] The phrase italicised above is translated in the New King James Version as "Hiram my master craftsman". Most translations of this passage take the "'ab-" in "'abi" as the construct state of 'abba, here translated as master. Older translations preferred to translate "'ab-" as father. The common translation of the -i suffix is "my", giving the problematic reading that Hiram was

sending his own father, also called Hiram. This is found in the Vulgate, the Douay–Rheims Bible and in Wycliffe's Bible.[12] The other reading is as the old Hebrew genitive, and some variant of "of my father" is found in the Septuagint,[13] the Bishop's Bible and the Geneva Bible.[12] In his 1723 "Constitutions", James Anderson announced that many problems with this text would be solved by reading "'abi" as the second part of a proper name, which he rendered as "Hiram Abif", [14] agreeing with the translations of Martin Luther[15] and Miles Coverdale's reading of 2 Chronicles 4:16.[16] Other accounts of a biblical Hiram

Flavius Josephus in his *Antiquities of the Jews* (Chapter 8:76) refers to Hiram as τεχνίτης, tekhnítēs, artificer, craftsman. "Now Solomon sent for an artificer out of Tyre, whose name was Hiram: he was by birth of the tribe of Naphtali, on his mother's side (for she was of that tribe); but his father was Ur, of the stock of the Israelites." [17]

The Targum Sheni, an Aramaic commentary on the Book of Esther written sometime between the fall of Rome and the Crusades, credits Hiram with the construction of a miraculous throne for Solomon, which in Esther's time is being used by the descendants of Cyrus the Great.[18]

Later accounts of Hiram Abiff

The most elaborate version of the legend occurs in Gérard de Nerval's 1851 account, *Voyage en Orient*, where he relates the tale, inserting all the masonic passwords, as part of the story of Balkis, the "Queen of the Morning" and "Soliman", Prince of the Genii. This is an elaboration of the second version above, where the Master Craftsman is named Adoniram. Before his death, he undergoes mystical adventures as his tale is interwoven with that of Solomon and Balkis, the Queen of Sheba. The ruffians who kill him are under the instruction of Solomon himself. De Nerval relates the story as having been told in an Eastern coffee house over a two-week period.[19] A similar account is given in Charles William Heckethorn's *The Secret Societies of all Ages and Countries*, where Solomon plots to destroy Hiram because of the mutual love between Hiram and the Queen of Sheba.[20] Meanwhile, in 1862, the whole adventure of Adoniram's love for Balkis and his murder by three workmen in the pay of Solomon had been set to music in Charles Gounod's opera, *La reine de Saba*. [21]

Other theories

Sequenre Tao II

Lomas and Knight claim the wounds of Sequenre Tao II make him a match for Hiram Abiff

According to authors Robert Lomas and Christopher Knight, the prototype for Hiram Abiff was the Egyptian king Sequenre Tao II, who (they claim) died in an almost identical manner.[22] This idea is dismissed by most Masonic scholars, some of whom have described the theory as "highly imaginative" but ultimately one with "no historical validity." [23]

Dhul-Nun al-Misri

In his book *The Sufis*, the Afghan scholar Idries Shah suggested that Dhul-Nun al-Misri might have been the origin of the character Hiram Abiff in the masonic Master Mason ritual. The link, he believes, was through the Sufi sect Al-Banna ("The Builders") who built the Jami Al-Aqsa and the Dome of the Rock in Jerusalem. This fraternity could have influenced some early masonic guilds which borrowed heavily from the Oriental architecture in the creation of the Gothic style.[24]

Others, such as, German orientalist Annemarie Schimmel, are critical of the work of Shah. She has claimed that *The Sufis*, along with his other books, "should be avoided by serious students".[25]

Notes

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2 Samuel 5 Parallel English Study

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glyph magick

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AI Overview

Owl House Glyphs by legognocchi101 on DeviantArt

Glyph magic is a fantasy magic system where users draw or inscribe magical symbols (glyphs) to cast spells, often drawing power from the environment rather than innate ability, as famously seen in Disney's *The Owl House*, where it allows magic-less individuals to perform complex effects like light, ice, or fire by representing fundamental magical concepts in drawing. It's also a broader trope in fantasy, representing utility spells, wards, or enchantments created through written symbols, differing from rune magic by often being self-contained spells rather than components for larger workings.

Key Concepts

Symbolic Casting: Instead of verbal incantations or gestures, glyph magic relies on transcribing specific symbols onto surfaces or in the air.

Environmental Power: Glyphs often tap into ambient magic (like the Titan's magic in *The Owl House*) or stored energy, making them powerful for those lacking traditional magical sources.

Versatility: Glyphs can represent various effects: elemental (fire, ice), utility (light, levitation, shields), or complex illusions and transport.

Activation: Spells can trigger instantly or be set to activate under specific conditions, such as touch, proximity, or the presence of certain elements.

Creation: Glyphs can be combined to form more complex spells, allowing for creative and versatile magical solutions.

Examples in Media

The Owl House : Luz Noceda, a human, uses Titan-based glyphs (light, ice, fire, etc.) drawn with her finger or on surfaces, providing her access to magic.

Fairy Tail : Features Glyph Magic as a versatile caster magic for enhancing objects or creating effects.

Dungeons & Dragons : Includes spells like Glyph of Warding, which creates magical traps that trigger specific effects when enemies cross them.

How it's Used (Fantasy Tropes)

Instant Effects: Drawing a glyph in the air for immediate spellcasting.

Traps/Wards: Inscribing glyphs on surfaces (walls, floors) for delayed magical traps or protective barriers.

Enchantments: Carving glyphs into objects to create permanent magical items or talismans.

Magic Of The Week: Glyphs : [r/magicbuilding - Reddit](#)

Sep 15, 2020 — In magical settings glyphs are often magical symbols that just drawing them or writing them is enough to cast a spell.

Reddit ·

r/magicbuilding

Magic - The Owl House Wiki - Fandom

They have harmful effects if drawn or tattooed onto a living being due to glyphs requiring energy to cast spells. This is seen whe...

The Owl House Wiki

1:12

One of the firsts complete magic systems that I made, based on ...

Mar 28, 2020 — Spells can be weaved in different ways: * By tracing the shapes of the Glyphs in the air with fingers. This is the fa...

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Magic Of The Week: Glyphs : r/magicbuilding

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Glyphs are often magical symbols that just drawing them or writing them is enough to cast a spell. With each glyph being its own whole spell.

Spells, Glyphs, Wards, Enchantments... What's the ...

25 posts

Jan 2, 2023

Glyph magic/spells? : r/Witch - Reddit

5 posts

Aug 3, 2023

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People also ask

What is a glyph magic?

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Glyph Magic | Trials of Sarah Wiki | Fandom

Trials of Sarah Wiki

https://trials-of-sarah.fandom.com/wiki/Glyph_Magic

Glyph Magic is a form of magic which can be used as a method to cast spells, as opposed to casting Spell Circles or via Palismens.

glyph magick from trials-of-sarah.fandom.com

Make Your (Magical) Mark: Glyphs add Fresh Potency to ...

Llewellyn

<https://www.llewellyn.com/journal/article>

A glyph is a shape or symbol, and these marks are an ancient and universal medium for magic. By combining magical symbols with the power of powders, spells ...

glyph magick from www.llewellyn.com

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Glyph Magic - Disney Wiki - Fandom

Disney Wiki

https://disney.fandom.com/wiki/Glyph_Magic

Glyph Magic (or Titan Magic) is a form of magic that is practiced by Luz to cast spells in the Disney Channel animated series The Owl House.

glyph magick from disney.fandom.com

Glyph Magic - Arcane Tradition for Wizards

Dungeon Masters Guild -

<https://www.dmsguild.com> › product › glyph-magic-arca...

Becoming a specialist in the so-called glyph magic teaches you a ritual that allows you to create powerful glyphs and bind spells in them to cast later. These ...

glyph magick from www.dmsguild.com

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Glyph of Warding | D&D 5th Edition on Roll20 Compendium

Roll20

<https://roll20.net> › compendium › Glyph of Warding

When you cast this spell, you inscribe a glyph that harms other creatures, either upon a surface (such as a table or a section of floor or wall) or within ...

Glyph Mage (Split Class) | Mutants & Magic - WordPress.com

WordPress.com

<https://mutantmagic.wordpress.com> › 2011/03/27 › gl...

Mar 27, 2011 — A glyph mage is an arcanist dedicated to the study of symbols — specifically, magic symbols. These men of magic cast no spells but derive their power from the ...

glyph magick from mutantmagic.wordpress.com

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Localized Glyph Magic - Pagan Community Retreat

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Runic magic involves using ancient Germanic/Norse runes (symbols) for divination, spiritual power, and magical effects like protection or insight, drawing on their symbolic meanings, historical lore, and cultural beliefs, often involving casting them for fortune-telling or inscribing them for specific purposes, from personal growth (like Ehwaz for partnership) to invoking deities (like Odin for hidden truths). It blends history (Elder Futhark, Viking Age) with modern spiritual practice, using these carved letters not just as text but as conduits for deeper, hidden energies and meanings.

[Core Concepts of Runic Magic](#)

Divination: Casting runes (like a tarot spread) to gain insight into the future or hidden aspects of a situation.

Talismans & Bindrunes: Combining runes (bindrunes) or using single runes on objects (talismans) for specific intentions (protection, success, healing).

Symbolic Power: Each rune embodies concepts (e.g., Algiz for protection, Sowilo for

sun/success, Dagaz for transformation), allowing practitioners to tap into these forces.
Historical Roots: Based on Germanic alphabets (Elder Futhark, Younger Futhark) used in Northern Europe, with historical uses including memorials and curses.

How It Works

Understanding Meanings: Learn the literal and symbolic meanings of each rune (e.g., Fehu for cattle/wealth, Isa for ice/stillness).

Casting (Divination): Drawing or tossing rune stones to get symbolic answers.

Inscription (Magic): Carving runes onto wood, metal, or stone to create charms, wards, or focus energy.

Rituals: Incorporating runes into meditations, prayers, or specific ceremonies to invoke their power, sometimes calling upon Norse gods like Odin.

Examples of Runes & Uses

Ehwaz (ᚱ): Partnership, progress, teamwork.

Tiwaz (ᚦ): Honor, justice, truth.

Laguz (ᚢ): Water, intuition, purification, emotions.

Othala (ᚺ): Ancestry, roots, inheritance.

Modern vs. Historical

While modern practices focus on spiritual empowerment and self-help, historical sources show runes used for curses (like in the Saga of Egil) and judicial prayers to Odin, revealing a deeper, sometimes darker, magical tradition.

Rune Magic - Riordan Wiki

Rune Magic * Effects of each Rune. * Usability. * List of Runes and their Effects. 3.1 Ur. 3.2 Thurisaz. 3.3 Raido. 3.4 Kenaz. 3.5...

Riordan Wiki

Runic Magic: Complete Guide to the Elder Futhark Runes: Meaning, ...

Runic Magic: Complete Guide to the Elder Futhark Runes: Meaning, Ritual Work, and Divination: Rollandson, Astrid: 9798399982113: A...

Amazon.com

Magic in Runes - Orangerium

Eihwaz (ᚱ): Symbolizes transformation and change. It can be used for personal growth and adaptation. Perthro (ᚦ): Represents the u...

Orangerium

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Runic magic

Wikipedia

https://en.wikipedia.org/wiki/Runic_magic

Runes historically served purposes of magic. This is the case from the earliest

epigraphic evidence of the Roman to the Germanic Iron Age.

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What does runic magic do?

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Runic magic - National Museum of Denmark

National Museum of Denmark

<https://en.natmus.dk> › religion-magic-death-and-rituals

Runic inscriptions held magical powers. With the aid of inscriptions, you could predict the future, protect a person against misfortune, imbue objects with ...

The Runes - Magic

Fehu Crafts

<https://fehucrafts.se> › The Runes

Learning about the runes as a writing system and interpreting the runic writings on our old runestones is fascinating in itself.

A Beginner's Guide to Ancient Runes and Rune Magic

Reddit · r/Norse

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This guide provides basic answers to the following questions: What are runes? What "?

Where did the runes come from? Are runes magical? What ...

Magic Runes, How Do They Work? : r/magicbuilding ...

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How does rune magic generally work? : r/worldbuilding ...

8 posts

Aug 8, 2016

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Rune Magic | Superpower Wiki - Fandom

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https://powerlisting.fandom.com/wiki/Rune_Magic

The user is capable of using runic magic; a form of magic that uses runes and runestones, a type of raised stone with a runic inscription, as a conduit.

Symbol Magic

Rune Manipulation

Inscription Casting

What people are saying

4:12

✕ Runic Oracle – Norse Wisdom, Fate & Ancestral Magic ✕

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The Runes are a closed practice. Not because a human gatekeeps them, but because the Gods themselves do. You must be vetted, tested and accepted onto the runic path. That is how I was taught by my runic mentor, and through my own experience I have seen that this power (which can heal just as easily as it can destroy) is NOT for everyone. To give someone unready the knowledge of the runes, is like handing a toddler a loaded gun. This is not poetic exaggeration, it is the truth and our ancestors understood this. The runes are also not “just an alphabet.” They are the cosmic code that underpins reality itself - the vibrational architecture through which fate, magic and being are woven. Odin sacrificed himself upon Yggdrasil to win them, and through the runes we touch the raw fabric of creation. This is why discernment is essential. Be very cautious of people online teaching runes casually, posting rune formulas, bindrunes, “quick spells,” or treating them like aesthetic symbols

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Northern European ancestral traditions

Why would a runic languages be needed to access a biology based magic?

Popular comment · Runes can be a means of correctly channeling the magic that comes from biology; even if the magic comes from the blood, people are simply channeling their internal magic through something external. It would be the same as using a piece of equipment to do something that you couldn't do on your own. A person can't shoot an arrow over very long distances, but with a bow they can; it would be the same principle.

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♦ Review: Runic Oracle by @richlisteruk , illustrated by @selena.moon.artist , published by @rockpoolpublishing ♦ Born on the frozen soils of ancient Scandinavia - lands where gods and giants once walked - the runes carry echoes of an age steeped in myth and mystery. The icy jötnar, mighty frost giants of Norse legend, and the Æsir, powerful gods like Odin and Thor, were said to shape both the earth and destiny itself. Their ancient magic has survived the ages, whispering through time to reach our hands in this oracle deck - Runic Oracle. Within this deck lie two realms of divination: the Runes and the Deities: The 24 rune cards channel the primal essence of the cosmos, as the author says: "Their meanings are neither positive nor negative, they simply are." This simple truth captures the profound depth of runic wisdom - symbols that reflect both the light and shadow of existence, depending on the question and the seeker's heart. The Deity cards, on the other hand, bring the presence
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Runes for religion & everyday use

Popular comment · Runes have names but not "meanings". There isn't a "rune for love" or "rune for courage". While they can sometimes stand for their name in texts (e.g. the rune for M standing for the word Man, since its name is "man"), they didn't have individual esoteric "meanings" or "powers", that's a modern neopagan esoteric invention

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How Runes Were Actually Used for Magic: Sources ...

YouTube · Norse Magic and Beliefs

May 10, 2024

YouTube · Norse Magic and Beliefs

18:31

I'm here to be showing you the sources that we have in the old sagas but also the archaeological finds showing when and how runes exactly were used for magic.

Runic Magick: How to use the runes in spellwork || THE ...

YouTube · The Norse Witch

Feb 8, 2023

YouTube · The Norse Witch

21:13

I will show you how you can use the runes to make magical inscriptions in a more easy and basic way.

Runic Magic: Fact or Fiction? #runes #lecture

YouTube · SKULD

Jun 9, 2024

YouTube · SKULD

1:32:46

Runes were used as an alphabetic system, not magical symbols. They were used for writing spells, charms, and inscriptions.

(Real, Historical) Rune Spells

YouTube · Jackson Crawford

Dec 30, 2020

YouTube · Jackson Crawford

20:11

I want to talk to you about some descriptions that actually have rock and roll mysterious meanings.

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Viking Rune Magic

Norse Tradesman

<https://norsetradesman.com> › blogs › news › viking-run...

rune magic, almost entirely, is a 20th-century says that ancient runic symbols can be used to summon dark powers.

Magic Types: Rune Magic | Medium - Blankmarks

Medium · Blankmarks

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Rune Magic involves words given visual form. You can engrave these words onto items to increase their magical power or embed spells.

runic magic from blankmarks.medium.com

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"Runecraft" redirects here. For the video game developer, see Runecraft (company).

"Runescript" redirects here. For the video game scripting language, see RuneScript.

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Part of a series on the

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Extent of Norse language in AD 900: Western Norse in red and Eastern Norse in orange. Yellow, green and blue denote related Germanic languages.

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Events

Sources

WikiProject Norse history and culture

vte

There is some evidence[citation needed] that, in addition to being a writing system, runes historically served purposes of magic. This is the case from the earliest epigraphic evidence of the Roman to the Germanic Iron Age, with non-linguistic inscriptions and the alu word. An erilaz appears to have been a person versed in runes, including their magic applications.

In medieval sources, notably the Poetic Edda, the Sigrdrífumál mentions "victory runes" to be carved on a sword, "some on the grasp and some on the inlay, and name Tyr twice."

In the early modern period and modern history, related folklore and superstition is recorded in the form of the Icelandic magical staves. In the early 20th century, Germanic mysticism coined new forms of "runic magic", some of which were continued or developed further by contemporary adherents of Germanic Neopaganism. Modern systems of runic divination are based on Hermeticism, classical occultism, and the I Ching.

Historical evidence

Bracteate G 205 (c. 5th to 7th century), bearing the inscription alu
Tacitus

Historically it is known that the Germanic peoples used various forms of divination and means of reading omens. Tacitus (Germania 10) gives a detailed account (98AD):

They attach the highest importance to the taking of auspices and casting lots. Their usual procedure with the lot is simple. They cut off a branch from a nut-bearing tree and slice it into strips these they mark with different signs and throw them at random onto a white cloth. Then the state's priest, if it is an official consultation, or the father of the family, in a private one, offers prayer to the gods and looking up towards heaven picks up three strips, one at a time, and, according to which sign they have previously been marked with, makes his interpretation. If the lots forbid an undertaking, there is no deliberation that day about the matter in question. If they allow it, further confirmation is required by taking auspices.[1]

It is often debated whether "signs" refers specifically to runes or to other marks; both interpretations are plausible and Tacitus does not give enough detail for a definite decision to be made.[2]

Epigraphy

See also: Category:Historical runic magic

The inscription on the Kylver stone ends with a stacked bind rune combining six Tiwaz runes used to invoke the god Tyr and four Ansuz runes to invoke the Æsir.[3]

The Ansuz and Tiwaz runes in particular seem to have had magical significance in the early (Elder Futhark) period.[citation needed] The Sigrdrífumál instruction of "name Tyr twice" is reminiscent of the double or triple "stacked Tyr" bindrunes found e.g. on Seeland-II-C or the Lindholm amulet in the aaaaaaaazzzznnn-b- muttt, sequence, which besides stacked Tyr involves multiple repetition of Ansuz, but also triple occurrence of Algiz and Naudiz.

Many inscriptions also have apparently meaningless utterances interpreted as magical

chants, such as *tuwatuwa* (Vadstena bracteate), *aaduaaaliia* (DR BR42) or *gægōgægē* (Undley bracteate), *gāgāgā* (Kragehul I).

Alu is a charm word appearing on numerous artifacts found in Central and Northern Europe dating from the Germanic Iron Age. The word is the most common of the early runic charm words and can appear either alone or as part of an apparent formula. The origin and meaning of the word are matters of dispute, though a general agreement exists among scholars that the word either represents amulet magic or is a metaphor (or metonym) for it.[4]

A few Viking Age rings with runic inscriptions of apparently magical nature were found, among them the Kingmoor Ring. The phrase "runes of power" is found on two runestones in Sweden, DR 357 from Stentofte and DR 360 from Björketorp. Runestones with curses include DR 81 in Skjern, DR 83 in Sønder Vinge, DR 209 in Glavendrup, DR 230 from Tryggevælde, DR 338 in Glemminge, and Vg 67 in Saleby.[5]

Medieval sources

The most prolific source for runic magic in the Poetic Edda is the *Sigrdrífumál*, where the valkyrie *Sigrdrífa* (*Brynhild*) presents *Sigurd* with a memory-draught of ale that had been charmed with "gladness runes" (stanza 5):[6]

Biór fori ec þer / brynþings apaldr!
magni blandinn / oc megintíri;
fullr er hann liþa / oc licnstafa,
godra galdra / oc gamanruna.

Translation:

Beer I bring thee, tree of battle,
Mingled of strength and mighty fame;
Charms it holds and healing signs,
Spells full good, and gladness-runes.

She goes on to give advice on the magical runes in seven further stanzas. In all instances, the runes are used for actual magic (apotropaic or ability-enhancing spells) rather than for divination:

"victory runes" to be carved on the sword hilt (stanza 6, presumably referring to the *t* rune named for *Tyr*[7]),
ølrunar "Ale-runes" (stanza 7, a protective spell against being bewitched by means of ale served by the host's wife; *naudiz* is to be marked on one's fingernails, and *laukaz* on the cup),
biargrunar "birth-runes" (stanza 8, a spell to facilitate childbirth),
brimrunar "wave-runes" (stanza 9, a spell for the protection of ships, with runes to be carved on the stem and on the rudder),
limrunar "branch-runes" (stanza 10, a healing spell, the runes to be carved on trees

"with boughs to the eastward bent"),[8]

malrunar "speech-runes" (stanza 11, the stanza is corrupt, but apparently referred to a spell to improve one's rhetorical ability at the thing),

hugrunar "thought-runes" (stanza 12, the stanza is incomplete, but clearly discussed a spell to improve one's wit).[9]

The Poetic Edda also seems to corroborate the magical significance of the runes the Hávamál where Odin mentions runes in contexts of divination,[dubious – discuss] of healing and of necromancy (trans. Bellows):

Certain is that which is sought from runes / That the gods so great have made / And the Master-Poet painted (79)

Of runes heard I words, nor were counsels wanting / At the hall of Hor (111)

Grass cures the scab / and runes the sword-cut (137)

Runes shalt thou find / and fateful signs (143)

if high on a tree / I see a hanged man swing / So do I write and color the runes / That forth he fares / And to me talks. (158)

Other oft cited sources for the practice of runic[dubious – discuss] divination are chapter 38 of Snorri Sturluson's Ynglinga Saga, where Granmar, the king of Södermanland, travels to the Temple at Uppsala for the seasonal blót. "There, the chips fell in a way that said that he would not live long" (Féll honum þá svo spánn sem hann mundi eigi lengi lifa).[10]

Another source is in the Vita Ansgari, the biography of Ansgar the Archbishop of Hamburg-Bremen, which was written by a monk named Rimbert. Rimbert details the custom of casting lots by the pagan Norse (chapters 26–30).[11] The chips and the lots, however, can be explained respectively as a blótspánn (sacrificial chip) and a hlauttein (lot-twig), which according to Foote and Wilson [12] would be "marked, possibly with sacrificial blood, shaken and thrown down like dice, and their positive or negative significance then decided."

Egils Saga features several incidents of runic magic. The most celebrated is the scene where Egil discovers (and destroys) a poisoned drink prepared for him, by cutting his hand and cutting runes on the drinking horn, and painting the runes with blood. While the motif of blood painted runes also appears in other examples of early Norse literature it is uncertain whether the practice of painting runes with blood is merely a literary invention or whether it had precedence in magical practice.[13]

Modern systems

Runic divination using ceramic tiles

In the 17th century, Hermeticist and Rosicrucian Johannes Bureus, having been inspired by visions, developed a Runic system based on the Kaballah and the Futhark which he called the Adulruna.[14]

The Armanen runes "revealed" to Guido von List in 1902 were employed for magical purposes in Germanic mysticism by authors such as Friedrich Bernhard Marby and Siegfried Adolf Kummer, and after World War II in a reformed "pansophical" system by Karl Spiesberger. More recently, Stephen Flowers, Adolf Schleipfer, Larry E. Camp and others also build on List's system.[citation needed]

Several modern systems of runic magic and runic divination were published from the 1980s onward. The first book on runic divination, written by Ralph Blum in 1982, led to the development of sets of runes designed for use in several such systems of fortune telling, in which the runes are typically incised in clay, stone tiles, crystals, resin, glass, or polished stones, then either selected one-by-one from a closed bag or thrown down at random for reading.

Later authors such as Diana L. Paxson and Freya Aswynn follow Blum (1989) in drawing a direct correlation between runic divination and tarot divination. They may discuss runes in the context of "spreads" and advocate the usage of "rune cards".

Modern authors like Ralph Blum sometimes include a "blank rune" in their sets. Some were to replace a lost rune, but according to Ralph Blum this was the god Odin's rune, the rune of the beginning and the end, representing "the divine in all human transactions".[15]

Ralph Blum

In 1982, a modern usage of the runes for answering life's questions was apparently originated by Ralph Blum in his divination book *The Book of Runes: A Handbook for the Use of an Ancient Oracle*, which was marketed with a small bag of round tiles with runes stamped on them. This book has remained in print since its first publication. The sources for Blum's divinatory interpretations, as he explained in *The Book of Runes* itself, drew heavily on then-current books describing the ancient I Ching divination system of China.

Each of Blum's seven books on runic divination deals with a specialized area of life or a varied technique for reading runes:

The Book of Runes: A Handbook for the Use of an Ancient Oracle: The Viking Runes (1982); revised 10th Anniversary Edition (1992); revised 25th Anniversary Edition (2007).

The Rune Cards: Sacred Play for Self Discovery (1989); reissued as *The Rune Cards: Ancient Wisdom For the New Millennium* (1997). Rather than rune stones, this book uses images of the runes printed on card stock, much like a set of trading cards or tarot cards.

The Healing Runes with co-author Susan Loughan (1995) teaches methods for using runic divination in the context of health and personal integration.

Rune Play: A Method of Self Counseling and a Year-Round Rune Casting Record Book (1996)

The Serenity Runes: Five Keys to the Serenity Prayer with co-author Susan Loughan (1998); reissued as The Serenity Runes: Five Keys to Spiritual Recovery (2005) utilizes runic divination as a method for assisting self-help and recovery from addictions; the title is a reference to the well-known Serenity prayer widely used in the 12-step program of Alcoholics Anonymous.

Ralph H. Blum's Little Book of Runic Wisdom (2002).

The Relationship Runes: A Compass for the Heart with co-author Bronwyn Jones (2003) shows how to use runic divination in matters of love and friendship.

Blum has also written books on the Tao Te Ching, Zen Buddhism, and UFOs.

Stephen Flowers

In the wake of a 1984 dissertation on "Runes and Magic", Stephen Flowers published a series of books under the pen-name "Edred Thorsson" which detailed his own original method of runic divination and magic, "odianism",^[16] which he said was loosely based on historical sources and modern European hermeticism. These books were:

Futhark: A Handbook of Rune Magic^[17] (1984)

Runelore: A Handbook of Esoteric Runology (1987)

At The Well of Wyrð (1988) which was later reprinted under the title Runecaster's Handbook: The Well of Wyrð.

Northern Magic: Rune Mysteries and Shamanism (2002).

Runic divination is a component of Flowers' "esoteric runology" course offered to members of his Rune-Gild, as detailed in The Nine Doors of Midgard: A Curriculum of Rune-Work. Besides runic divination, Flowers also advocated the "runic gymnastics" (Runengymnastik) developed in the 1920s by Friedrich Marby, under the name of "Rune-Yoga" (also "Runic Yoga", "Stadhagaldr").^[18]

Stephan Grundy

In 1990, Stephan Grundy, a.k.a. Kveldulf Gundarsson, described runic magic as the active principle as opposed to passive interpretations based on runic divination. He held that runic magic is more active than the allegedly shamanic practice of seid practiced by the Seiðkona. Runic magic, he states, uses the runes to affect the world outside based on the archetypes they represent.^[19]

Most of Gundarsson's runic magic entails being in possession of a physical entity that is engraved with any or all of the individual runes or "staves", so as to practically work with their energies. The individual runes are reddened with either blood, dyes, or paints. The act of possessing the stave in its final form serves the purpose of affecting the world of form with "the rune might" of that particular stave. After use, the staves are discarded or destroyed.^[20]

Gundarsson holds that each rune has a certain sound to it, to be chanted or sung; the sound has in common the phonetic value by which it is represented.^[21] This act of singing or chanting is supposed to have more or less the same effect of using the staves in their physical form.^[22]

Other

Nigel Pennick proposes "Germanic Runic Astrology" in publications such as *Runic Astrology: Starcraft and Timekeeping in the Northern Tradition* (1995), ISBN 1-898307-45-8.

Freya Aswynn has published interpretations of the runes based on her own meditations in *Leaves of Yggdrasil: Runes, Gods, Magic, Feminine Mysteries, and Folklore* Llewellyn Worldwide (1990), ISBN 0-87542-024-9 and *Northern Mysteries and Magick: Runes, Gods & Feminine Powers* (1998), Llewellyn Worldwide ISBN 1-56718-047-7.

Adam Byrn Tritt, in *Runic Divination in the Welsh Tradition* (2011)[23] presents a system based on a 10-stone set, including nine symbols which are unrelated to the historical runes, plus a blank stone, which represents the querent (inquirer).

Diana L. Paxson deals with the subject of runic divination and the use of the runes in magical spell-casting in her book *Taking Up The Runes: A Complete Guide To Using Runes In Spells, Rituals, Divination, And Magic* (2005).[24]

Wendy Christine Duke in *Spiral of Life* (2008)[25] presents a divination system based on organizing a set of 41 "revealed images" based on the runic letters.

A. D. Mercer, *Runen - The Wisdom of the Runes* (2016) reintroduces the Armanen Runes.

Saemarr þorsgoði (Peter Seymour), Produced during the 1980s, a tape recording "Runes" giving advice on the use and divination practice of runes, including theoretical Galdrar (chanting) of the rune names of the Elder Futhark for ritual use.

See also

Galdr

Germanic neopaganism

Icelandic magical staves

List of runestones

Runic Gymnastics

Uthark theory

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Bellows (1936), p. 392.

"Here the list of runes breaks off, though the manuscript indicates no gap, and three short passages of a different type, though all dealing with runes, follow." Bellows (1936)

p. 393.

[1] Archived 2007-07-29 at the Wayback Machine

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External links

Wikimedia Commons has media related to Magic runes.

Mystic Uses of the Runes bibliography

Magic Runes

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vte

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Germanic Elder Futhark

24-type Fupark

(ca. AD to 9th c.)

Normalized

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Anglo-Frisian Futhorc

28-type Futhorc

(ca. 5th c. to 9th c.)

Normalized

[illegible]

Later Anglo-Saxon Futhorc

33/34-type Fuporc

(ca. 8th c. to 12th c.)

Normalized

Variations

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Dalecarlian runes

Dalecarlian alphabet

(ca. 16th c. to 19th c.)

Alphabetical

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See alsoRunic inscriptions interactive mapRunic inscriptionsRune

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Methods of divination

vte

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Czech Republic

Categories: RunologyHistorical runic magicGermanic paganismGermanic neopaganismRunes in Germanic mysticismDivinationLanguage and mysticismMagic (supernatural)1980s in modern paganism

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Augmented Reality (AR) divination overlays

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AI Overview

Augmented Reality (AR) is being applied to divination to create immersive, interactive experiences that overlay digital information and graphics onto the real world.

Here are examples of how AR technology is used in divination practices:

Tarot Card Reading

Several mobile and VR apps integrate augmented reality into tarot readings, enhancing the experience with visual overlays and interactive elements.

AR Features:

Virtual Decks: Users can virtually shuffle and draw cards, simulating a physical deck experience.

Overlaid Meanings: When a user points their smartphone camera at a physical tarot card spread, the app can overlay detailed interpretations, symbolism, and associated meanings directly onto the card image.

Immersive Environments: Apps like "Kismet" use a fully virtual reality (VR) environment to place the user in a detailed, gothic-style gypsy caravan for a fortune-telling session, incorporating both tarot and astrology.

AI Integration: Many apps use AI to provide personalized, in-depth readings and interpretations of the cards drawn.

Examples:

Tarot AR: An app that likely uses AR to enhance the tarot reading experience.

Labyrinthos Tarot: Offers digital readings and can be used for learning card meanings with an integrated guide.

"Tarot Life - Psychic Reading" on Meta Quest: A VR-based application for immersive psychic and tarot readings.

Palmistry

AR and AI are transforming traditional palm reading by allowing users to scan their palms for analysis.

AR Features:

Palm Scanning: Users take a picture of their hand, and advanced AI analyzes the lines, shapes, and patterns of their palm.

Interactive Insights: The app then overlays "readings" and information about the heart line, head line, life line, and fate line, offering insights into personality, love life, and career prospects.

Examples:

Palmist - AR Palm Reader: This app combines AI hand reading with an AR interface for self-exploration and entertainment.

AI Palmistry - Life Teller: Provides personalized palm readings using AI and an easy-to-use interface.

Future Possibilities

The integration of AR with AI and machine learning promises more sophisticated, context-aware, and immersive divination experiences. Future applications could involve "secular re-enchantment" of the world, where digital avatars or "daemons" provide real-time, context-specific insights based on a user's surroundings and location.

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Oct 16, 2025 — The simplest form of Augmented Reality (AR) overlays real-time virtual graphics like props or data, on top of a video image of a physical set.

AR Overlay Definition - Augmented Reality Glossary

ar.rocks

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PROVEN Reality

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Overlay | ZAUBAR XR & AI Lexicon

ZAUBAR

<https://about.zaubar.com> › xr-ai-lexicon › overlay

Overlay in the context of augmented reality (AR) and other digital technologies refers to the technique of superimposing virtual elements onto the real world.

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Oct 7, 2024 — AR overlays can significantly enhance accuracy and provide innovative navigation, geolocation, and spatial-awareness solutions.

Augmented Reality (AR) definition

Uxcel

<https://app.uxcel.com> › glossary › augmented-reality

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AI Overview

Cryptid Mythos - Dogmen pt 1 Spoiler, it's Ghouls by ...

"Dogmen" refers to cryptids—large, human-like creatures with canine features, often described as bipedal, wolf-headed beings—popular in American folklore, especially the "Michigan Dogman," tied to sightings in the late 1800s and popularized by a 1987 radio song, blending werewolf tales with local legend, though some consider it a hoax or misidentification of known animals. The term also refers to a short film about Southern bird dog handlers, exploring history and culture.

Cryptid: The Dogman Legend

Description: A large, hairy, bipedal creature with a man's torso and a dog's head, known for a terrifying howl.

Origins: Tales date back to the 1800s, but modern interest surged after a 1987 Michigan radio prank created a song about sightings, prompting many more reports.

Key Myth: The Michigan Dogman supposedly appears in a 10-year cycle, often in years ending in 7, and can be deterred by clapping.

Variations: Similar creatures appear in other regions, like the "Beast of Bray Road" in Wisconsin.

Skepticism: Many believe reports stem from hoaxes, misidentified bears or wolves, or psychological phenomena, lacking scientific evidence.

This video explains the origins of the Michigan Dogman legend:

Related video thumbnail

01:00

Pure Michigan

YouTube • Oct 24, 2025

The "Dogmen" Film (2023)

Subject: A documentary by onX Hunt about African American quail dog handlers in the South, focusing on their culture and history.

Themes: Explores the heritage and community of these handlers, evolving from plantation workers to a respected brotherhood.

This video discusses the documentary about the culture of quail dog handlers:

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Michigan Dogman - Wikipedia

In folklore, the Michigan Dogman was a creature allegedly witnessed in 1887 in Wexford

County, Michigan, United States. It was des...

Wikipedia

Werewolves in America; the Tale of Dogman — Tetrapod Zoology

Dogman is a term used to describe a modern werewolf. The phenomenon is most associated with the areas of Wisconsin and Michigan. S...

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Wikipedia

https://en.wikipedia.org/wiki/Michigan_Dogman

The Michigan Dogman was a creature allegedly witnessed in 1887 in Wexford County, Michigan, United States. It was described as a seven-foot tall, blue-eyed, or ...

Things to know

Sightings History

.

What is the history of reported sightings of the Michigan Dogman?

Behavior

.

What is the behavior of the Michigan Dogman?

Physical Characteristics

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What are the physical characteristics of the Michigan Dogman?

Cultural References

.

What are some cultural references to the Michigan Dogman?

Height

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What is the height of the Michigan Dogman?

People also ask

What is the difference between werewolves and dogmen?

How many pages are in Dog Man?

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Cryptid Profiles: The Dogman – D.A. Roberts – Author

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Last of the Dogmen [DVD]

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Werewolves in America; the Tale of Dogman

Tetrapod Zoology

<https://tetzoo.com> › blog › the-tale-of-dogman

Aug 4, 2024 — We're talking about an entity most often dubbed dogman – that they're among the most frequently discussed of all creatures within the mystery beast canon.

What people are saying

19:23

The Michigan Dogman & other American Werewolves

9.5K+ views · Oct 19, 2025

Dr. Polaris · YouTube

Zoology & paleontology enthusiast

1:03

Did you catch the Dawn of the Dogman trailer? We can't wait to share this journey with you. This film delves into the legend like never before—a story that, in many ways, feels like the successor to our Bray Road project and a tribute to the work of Linda Godfrey, whose research helped define the mystery for so many. Dawn of the Dogman lands on December 9th, streaming on Amazon, Apple TV, Google Play, and YouTube TV.

Preorder now: <https://www.smalltownmonsters.com/shop> #Dogman #Cryptids

#Paranormal #SmallTownMonsters #DogmanSightings #CryptidCommunity #BrayRoad

#LindaGodfrey #Documentary #MysteryUnleashed

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For Over a Century, Michigan Locals Whispered About a Monster in the Woods —

Half-Man, Half-Wolf, Eyes That Glowed in the Dark. Hunters, Police, and Hikers All Swear They've Seen It, But No One Could Explain How It Walks Upright or Moves With Pred

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Iloilo City AM radio

1:23

There's something out there in the woods. Seven feet tall. Glowing eyes. Walks like a man, howls like a wolf. The head of a dog, the body of a monster. They call it the Michigan Dogman — and it's been haunting the forests of northern Michigan since 1887. The first reported sighting? Two lumberjacks in Wexford County. What they saw stalking the treeline wasn't a bear. And it didn't run. Since then, the legend's grown. Cross Village. Big Rapids. Cadillac. Deep in the Manistee National Forest. Hunters, hikers, campers — all with stories they can't explain. Growls in the dark. Eyes in the trees. A bipedal beast that moves too fast and vanishes too clean. Some say it's an ancient spirit. Others think it's tied to Native American burial grounds — a guardian of the land that's never fully left. In 1938, a fisherman on the Muskegon River was circled by dogs. One stood tall, locked eyes, and didn't back down. And in 1987, a local DJ jokingly wrote a song about the Dogman. What happened ne

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Beyond the beauty and tranquility of Michigan's forests lies the tale of the Dogman, a creature that, as legend has it, walks through our northern woods. @thalifeofrin

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DOGMAN: Are the stories true? | Forgotten History

YouTube · FORGOTTEN HISTORY

Nov 22, 2024

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9:45

Dogmen are creatures with human and dog features. They can stand on hind legs, run fast, and have excellent night vision. Sightings have been reported in the US and Canada.

The Michigan Dogman & other American Werewolves

YouTube · Dr. Polaris

Oct 19, 2025

YouTube · Dr. Polaris

19:23

Dogman cryptids in the Midwest US: hairy, bipedal, werewolf-like creatures with large bodies. Sightings date back to the 19th century.

THE LEGEND OF MICHIGAN DOGMAN - The Wilderness ...

YouTube · The Green Way Outdoors

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21:52

Michigan Dogman legends: Upright wolf-like creature with glowing eyes, 7 ft tall, stalks prey, and leaves footprints.

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Cryptid Profiles: The Dogman

D.A. Roberts - Author

<https://daroberts.net> › 2020/11/23 › cryptid-profiles-the...

Nov 23, 2020 — The Dogman is a terrifying cryptid, and encountering one in the wild could very possibly be a fatal experience.

How we know Dogmen aren't real : r/Cryptozoology

Reddit · r/Cryptozoology

420+ comments · 2 years ago

Dogman reports are easily identified as either hoaxes or misidentified known animals.
Linda's books were so full of hyperbole and overactive ...

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Dogmen | onX Hunt

onX Maps

<https://www.onxmaps.com> › Home › Feature Films

Explore the past, present, and future of African American dog handlers on quail plantations in the Deep South through the eyes of an up-and-coming dog trainer.

Dog Man

Home | Dav Pilkey

<https://pilkey.com> › series › dog-man

George and Harold have created a new breed of justice—one that is part dog, part man, and ALL HERO! Dog Man

Dogmen in America: More than Werewolves

Connect Paranormal Blog

<https://connectparanormal.net> › 2024/01/06 › dogmen-i...

Jan 6, 2024 — The video explores the history, traits, and cultural impact of dogmen, mysterious bipedal creatures resembling upright-standing dogs.

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From Wikipedia, the free encyclopedia

Kingdom 5KR, docked in Antibes, France

Kingdom 5KR

Kingdom 5KR (originally named Nabila) is an 85.65-metre (281 ft) superyacht built for Saudi billionaire Adnan Khashoggi that is now owned by Saudi business magnate Al-Waleed bin Talal.

Overview

The yacht was built in 1980 by the yacht builder Benetti at a cost of \$100 million^[1] (equivalent to \$382 million in 2024). Its original interior was designed by Luigi Sturchio.^[2]

It was originally built as Nabila for Saudi billionaire Adnan Khashoggi (named for his daughter).^[3] During Khashoggi's ownership it was one of the largest yachts in the world, but as of March 2023, according to Wikipedia list of largest motor yachts, is ranked 106th and continues to fall down the rankings, due to the trend of larger yachts being built.

During its days as Nabila, it was featured in the James Bond movie Never Say Never Again,^[3] in which it was seen as Flying Saucer (translated from Italian Disco Volante in

the source novel, *Thunderball*), the villain's superyacht mobile headquarters. It was also the inspiration for the song "Khashoggi's Ship" on *The Miracle*, the 1989 album by rock band Queen.

After Khashoggi ran into financial problems, he sold the yacht in 1988 to the Sultan of Brunei, who in turn sold it to Donald Trump for \$29 million.^[3] After a refit, Trump renamed it *Trump Princess*.^[3] To dock *Trump Princess* at the Atlantic City harbor, Trump obtained special dredging permits which instead of taking three years were accomplished in only a couple of months with support from Roger Stone and the lobbying firm Black, Manafort, Stone and Kelly.^{[4][5]}

Then it was sold in 1991^[6] for \$20 million to Prince Al-Waleed bin Talal who renamed the yacht *Kingdom 5KR*.^{[3][7]} The yacht's latest name stems from the Prince's investment company, Kingdom Holding Company, his lucky number (5), and his children's initials ("K" and "R").^[8]

The ship has a beam of 13.25 metres (43.5 ft), a draught of 4.72 metres (15.5 ft) and fuel capacity of 515,000 litres (136,000 US gallons).

When it was delivered it had five decks, a disco, a cinema with seats for 12, 11 opulent suites, a helipad on top (its funnels are sloped outward to avoid interference with the helicopters), a pool with a water jet on top in front of the heliport, 2 Riva tenders, a crew of 48, a top speed of 20 knots, and cruising speed of 17.5 knots; propulsion was supplied by two 3,000 horsepower (2,200 kW) NOHAB Polar engines.^[2]

See also

List of motor yachts by length

Saudi royal family.

Royal yacht

References

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"A history of Donald Trump's luxury yachts: We look back at the yachts Trump has owned or nearly owned – at vast expense". *The Gentleman's Journal* (*thegentlemansjournal.com*). Archived from the original on August 8, 2021. Retrieved August 7, 2021.

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Balaam

The gist about Balaam, an odd 'prophet' from the Old Testament | by Yínká

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Balaam - Wikipedia

Who Is Balaam Son of Beor? Part One - Biblical Archaeology ...

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Balaam is portrayed as a non-Israelite prophet with powers comparable to Moses but is often depicted negatively for his attempts to curse Israel,

Balaam and the Ass

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Balaam's error is greed and covetousness, as he sold out to Moab for money and led Israel into sin.

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Balaam, a wicked prophet, was not a false prophet but betrayed Israel by leading them astray through idolatry and sexual immorality.

Balaam: The Madness of the Prophet – Numbers 22-25

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In Numbers 22-24, Balak, the king of Moab, hired the the foreign prophet Balaam to curse Israel. He hated the nation. But it could not be done. Each time Balaam went to curse Israel, blessings would come from the seer's mouth. This enraged King Balak. He tried three times. He even changed Balaam's physical positioning to try and affect the results. "Then Balak said to him, 'Please come with me to another place from which you

may see them; you shall see only the outer part of them, and shall not see them all; curse them for me from there.' So he brought him to the field of Zophim." Numbers 23:13-14a The king tried to skew Balaam's prophecies of Israel by making Israel look unfavorable, diminished. He thought, "Perhaps, if I can make Israel look un-blessed, the curse will hold." In this, the of Moab who was being influenced by the enemy, revealed a demonic strategy. "Make Israel look cursed. Diminish Israel before the nations in an attempt to discredit her, strip her of the bl

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And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD my God, to do less or more. Numbers 22:18 [KJV]

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Evidence suggests The Deir Alla / Balaam Inscription likely dates to the 800's BC. The prophet Balaam himself likely lived in the 1400's BC.

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Whom God has blessed, no one can curse.” Numbers 23 records Balaam’s attempts to curse Israel, paid and pressured by Balak. But every time Balaam opens his mouth, God turns the curse into a blessing. This chapter reveals a powerful truth: When God is for you, no enemy’s plan can stand against you. Also teaches some of the strongest truths about God’s protection and faithfulness: • Enemies cannot reverse God’s blessing • No curse, spell, or evil scheme can touch God’s people • God’s word stands firm — He does not change • Israel is protected because God is with them • Balaam saw truth but refused surrender — a warning to us • God overrules evil intentions and turns them into blessings This chapter is a powerful message: What God has blessed, no one can curse. And when God speaks blessing over your life, No enemy, no fear, and no circumstance can undo it. Share this with someone who needs today’s message #BibleStudy #DailyScripture #Faith

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CATHOLIC ENCYCLOPEDIA: Balaam

New Advent

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Balac, King of Moab, alarmed at Israel's victories. Balaam, son of Beor, who dwelt in Pethor to induce him to come and curse Israel.

Balaam - Topical Bible

Bible Hub

<https://biblehub.com> › topical › balaam

Balaam, a non-Israelite prophet, is a complex figure in the biblical narrative, primarily appearing in the Book of Numbers. He is the son of Beor and hails ...

What Did Balaam Really See?

Reform Judaism.org

<https://reformjudaism.org> › learning › torah-commentary

Jul 1, 2023 — Balaam, a sorcerer hired by the Moabite king to curse the Israelites. This tale contains several puzzling elements: a talking donkey, an angel ...

Who Is Balaam Son of Beor? Part One

Biblical Archaeology Society

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Balaam son of Beor is one of the most enigmatic figures in the Hebrew Bible, and one of the earliest to be referenced outside the biblical text.

Balaam | Texts & Source Sheets from Torah, Talmud and ...

Sefaria

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Balaam is a non-Israelite biblical prophet whose story appears in the book of Numbers. God puts in his mouth and ends up blessing the Israelites instead.

Balaam in the Book of Numbers | Religious Studies Center

BYU Religious Studies Center

<https://rsc.byu.edu> › creation-sinai › balaam-book-num...

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Overview

Balaam, son of Beor, was, according to the Bible, a non-Israelite prophet and diviner who lived in Pethor, a place identified with the ancient city of Pitru, thought to have been located between the region of Iraq and northern Syria in what is now southeastern Turkey. Wikipedia

Parents: Beor

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For other uses, see seaspray (disambiguation).

Operation Sea-Spray was a 1950 U.S. Navy secret biological warfare experiment in which *Serratia marcescens* and *Bacillus globigii* bacteria were sprayed over the San Francisco Bay Area in California, in order to determine how vulnerable a city like San Francisco may be to a bioweapon attack. There has been speculation that the experiment may have contributed to one death and at least 10 illnesses.[1][2][3][4]

Military test

Starting on September 20, 1950, and continuing until September 27, the U.S. Navy released the two types of bacteria from a ship off the shore of San Francisco. Based on results from monitoring equipment at 43 locations around the city, the Army determined that San Francisco had received enough of a dose for nearly all of the city's 800,000 residents to inhale at least 5,000 of the particles.[5][6][7][8] This is within the range of infectivity for anthrax.[9]

Illnesses

On October 11, 1950, eleven residents checked into Stanford Hospital near San Francisco with very rare, serious urinary tract infections. Although ten recovered, Edward J. Nevin, who had recent prostate surgery, died three weeks later from a heart valve infection. The urinary tract outbreak was so unusual that the Stanford doctors wrote it up for a medical journal.[7][3] None of the other hospitals in the city reported similar spikes in cases, and all 11 victims had urinary-tract infections following medical procedures, suggesting that the source of their infections was inside the hospital.[5] Cases of pneumonia in San Francisco also increased after *Serratia marcescens* was released, though a causal relation has not been conclusively established.[10][11] The bacterium was also combined with phenol and an anthrax simulant and sprayed across south Dorset by US and UK military scientists as part of the DICE trials that ran from 1971 to 1975.[5][12]

There was no evidence that the Army had alerted health authorities before it blanketed the region with bacteria. Doctors later wondered whether the experiment might be

responsible for heart valve infections around the same time as well as serious infections seen among intravenous drug users in the 1960s and 1970s.[3]

Senate subcommittee hearings

In 1977, the U.S. Senate Subcommittee on Health and Scientific Research held a series of hearings at which the U.S. Army disclosed the existence of the tests.[13] Army officials noted the pneumonia outbreak in their testimony but said any link to their experiments was totally coincidental. The Army pointed out that no other hospitals reported similar outbreaks and all 11 victims had urinary-tract infections following medical procedures, suggesting that the source of their infections lay inside the hospital. [5]

Lawsuit

In 1981, Nevin's surviving family members filed suit against the federal government, alleging negligence and responsibility for the death of Edward J. Nevin, as well as financial and emotional harm caused to Nevin's wife from the medical costs.

The lower court ruled against them primarily because the bacteria used in the test was unproven to be responsible for Nevin's death. The Nevin family appealed the suit all the way to the U.S. Supreme Court, which declined to overturn lower court judgments.[5] [14][15][16]

Similar biological warfare tests

Main article: United States biological weapons program

In the Senate subcommittee hearings in 1977, the Army revealed:

Between 1949 and 1969, open-air tests of biological agents were conducted 239 times. In 80 of those experiments, the Army said it used live bacteria that its researchers at the time thought were harmless. In the others, it used inert chemicals to simulate bacteria. In the 1950s, army researchers dispersed *Serratia* on Panama City and Key West Florida with no known illnesses resulting.

In the 1950s, army researchers dispersed zinc cadmium sulfide, a known cancer-causing agent, over Minnesota and other Midwestern states to see how far they would spread in the atmosphere. The particles were detected more than 1,000 miles (1,600 km) away in New York state.

Bacillus globigii, never shown to be harmful to people, was released in San Francisco, New York, Washington, D.C., and along the Pennsylvania Turnpike, among other places. In New York, military researchers in 1966 spread *Bacillus subtilis* variant Niger, also believed to be harmless, in the subway system by dropping lightbulbs filled with the bacteria onto tracks in stations in midtown Manhattan. The bacteria were carried for miles throughout the subway system. Army officials concluded in a January 1968 report that: "Similar covert attacks with a pathogenic disease-causing agent during peak traffic periods could be expected to expose large numbers of people to infection and subsequent illness or death." [17]

In a May 1965 secret release of *Bacillus globigii* at Washington's National Airport and its

Greyhound Lines bus terminal, more than 130 passengers were exposed to the bacteria and traveled to 39 cities in seven states in the two weeks following the mock attack.[5]
See also

San Francisco Bay Area portal
Unethical human experimentation in the United States
1951 Pont-Saint-Esprit mass poisoning
Operation Northwoods

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Secret Testing in the United States, The American Experience "In the event, the courts

ruled against them, the main reason being that the plaintiffs could not prove that the bacteria used in the test were the same as those that killed Mr. Nevin."

Judge's Decision Expected Soon in California Germ Warfare [sic] Case, New York Times, (April 15, 1981)

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Further reading

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United States biological weapons program

Weaponized agents

AnthraxBotulismBrucellosisQ feverEnterotoxin type BRice blastTularemiaVEEWheat stem rust

Researched agents

AHFBHFBird fluCHIKVDengue feverEEEGLandersHantavirusLassa

feverMeloidosisVNDPlaguePotato

blightPsittacosisRicinRVFRinderpestSmallpoxTyphusWEEYellow fever

Munitions

E120 bombletE133 cluster bombE14 munitionE23 munitionE48 particulate bombE61 bombE77 balloon bombE86 cluster bombE96 cluster bombFlettner rotor bombletM114 bombM115 bombM143 bombletM33 cluster bomb

Operations and testing

Operation Sea-SprayOperation Big BuzzOperation Big ItchOperation Dark

WinterOperation DewOperation Drop KickOperation LACOperation Magic

SwordOperation May DayOperation Polka DotOperation WhitecoatProject 112Project Bacchus

Facilities

U.S. Army Biological Warfare LabsBuilding 101Building 257Building 470Deseret Test CenterDugway Proving GroundFort DetrickFort DouglasFort TerryGranite Peak

InstallationHorn Island Testing StationOne-Million-Liter Test SpherePine Bluff

ArsenalPlum Island Animal Disease CenterVigo Ordnance Plant

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in California

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"Barkon's mind computer" does not appear to be a recognized technical term, product, or a specific concept in the general discussion of brain-computer interfaces or biological computing based on available information.

The search results show extensive research and development in related fields:

Brain-Computer Interfaces (BCI): This technology allows direct communication pathways between the brain and an external computing device. Companies like Neuralink have enabled a recipient to control a computer cursor with their thoughts.

Other devices like the Neurosity Crown are worn on the head to sense brain waves.

Biological Computers: Cortical Labs developed the CL1, described as the world's first commercial biological computer, which uses actual living human neurons grown on a silicon chip to process information.

Brain-Inspired Processors: Supercomputers like the University of Manchester's SpiNNaker (Spiking Neural Network Architecture) use parallel processing to mimic the brain's communication structure, and IBM's TrueNorth chip uses a network of "neurons" and "synapses" to analyze patterns, though these are still silicon-based.

The Computational Theory of Mind: This is a philosophical concept that views the mind as an essentially computational process running on the brain (hardware/software

metaphor), a topic of ongoing debate and research.

If you are referring to one of these specific areas of research or technology, please provide more context.

World's First Computer Powered by Human Brain Cells

This vision is no longer science fiction as Cortical Labs unveiled the CL1, the world's first commercially available biological co...

Interactive Partners

World's First Neuralink Recipient on Controlling Computers ...

Jul 6, 2025 — what can I do that others can't do h I can control a computer with my mind. i would say that gives me the ability to do...

YouTube

·University of Austin (UATX)

1:05:23

The Computational Theory of Mind

Oct 15, 2015 — There are infinitely many memory locations, arrayed in a linear structure. Metaphorically, these memory locations are ...

Stanford Encyclopedia of Philosophy

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(PDF) The Mind as Computer

ResearchGate

<https://www.researchgate.net/publication/31173452...>

The idea that the mind is essentially a functionally specified computational process running on the brain, consisting of a supply of mental mechanisms with ...

People also ask

Is the CL1 computer real?

Who said the brain is like a computer?

Is it theoretically possible to upload a mind into a computer?

Is the brain a CPU or a GPU?

Feedback

Is the Brain's Mind a Computer Program?

Joel Velasco

<https://joelvelasco.net/scientificamerican0190-26>

PDF

by JR Searle · 1990 · Cited by 1099 — Is the Brain's Mind a Computer Program? No. A program merely manipulates symbols, whereas a brain attaches meaning to them by John R. Searle.

6 pages

Matrioshka brain

Wikipedia

[https://en.wikipedia.org › wiki › Matrioshka_brain](https://en.wikipedia.org/wiki/Matrioshka_brain)

The concept of a matrioshka brain comes from the idea of using Dyson spheres to power an enormous, star-sized computer.

Googling the Brain on a Chip (Kwabena Boahen, Stanford ...

YouTube · Stanford

45.7K+ views · 16 years ago

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Kwabena Boahen is using the human brain as the blueprint for designing radically more powerful and energy-efficient computers.

10 key moments in this video

The Mind Reader's Brain: How 150000 Mini-Computers Solve ...

Medium · Greg Robison

10+ likes · 3 months ago

Applying Thousand Brains to Mind-Reading. TBT explains how our brains might perform the magical feat of mind-reading. Understanding other ...

World's first computer that combines human brain with ...

Live Science

<https://www.livescience.com> › Technology › Computing

May 3, 2025 — The CL1 computer is the first in the world that combines human neurons with a silicon chip. It could be used in disease modeling and drug discovery before it ...

Brains in Silicon Homepage

Stanford University

[https://web.stanford.edu › group › brainsinsilicon](https://web.stanford.edu/group/brainsinsilicon)

We're emulating the brain — in silicon. We are reverse-engineering the computing brain —linking the seemingly disparate fields of electrical engineering and ...

Brains, Minds, and Computers

Loyola Marymount University

[https://cs.lmu.edu › ~ray › notes › bmc](https://cs.lmu.edu/~ray/notes/bmc)

Brains, Minds, and Computers Humans have the capability of reflecting on their own minds. So naturally we created disciplines such as neuroscience, psychology,

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The Mind, the Brain and the Computer

Simons Institute for the Theory of Computing

[https://simons.berkeley.edu › news › mind-brain-comp...](https://simons.berkeley.edu/news/mind-brain-comp...)

Jun 28, 2018 — Seventy-five years ago, the newly invented digital computer was explained to the world as an "electronic brain," or a "thinking machine." More ...
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Boosting the 'brains' of computers with less wasted energy

Purdue University

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Mar 28, 2019 — Purdue University researchers are working on more energy-efficient computer technology to better mimic functions of the human brain and ...

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How does the Harkonnen's holographic screen work?

Reddit · r/dune

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Harkonnen forces use some kind of holographic feed to keep track of harvester and troop movements across the surface of Arrakis.

186 answers

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Top answer:

Its just a 3d projector. Its not ai

How to complete the quest Harkon's Fractured Mind ...

23 answers

Nov 11, 2018

Harkon's mind : r/totalwar - Reddit

9 answers

Nov 18, 2018

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Harkon - The Elder Scrolls Wiki - Fandom

Fandom

<https://elderscrolls.fandom.com/wiki/Harkon>

4 days ago — PC Harkon's character models are separated by four different base IDs, the first one is Harkon's humanoid form which is essential and contains ...

What exactly happens when you fix Harkon's mind

Steam Community

<https://steamcommunity.com/app/discussions>

Nov 9, 2018 — When you fix his mind you get 5-6 Deeps spells so a full roster, whatever a "Deeps" normal lord gets. It doesnt show up in your skills tree but ...

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Lord Aethelstan

Ironside Computers

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Specifications · Intel Core i3-12100F (4 Core) · GeForce RTX 3050 6GB · 16GB DDR5

Memory · 1TB M.2 NVMe · Windows 11 Home · 5 Year Labor 3 Year Parts Warranty.

What be on yer noggin? | Page 848

TaleWorlds Forums

<https://forums.taleworlds.com> › ... › Fun Stuff

Dec 21, 2014 — computer tower always brings to mind something. Harkon Haakonson.

It's called a desktop computer. computer tower always brings to mind ...

How to Play Luthor Harkon in Less Than 60 Seconds | Total ...

YouTube · Colonel Damneders

262.1K+ views · 1 year ago

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This is how to play Luthor harcon in less than 60 seconds.

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Recreating the Human Mind in a Computer

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Luthor Harkon - Warhammer Wiki - Fandom

Warhammer Fantasy Wiki

<https://warhammerfantasy.fandom.com> › wiki › Luthor_...

Luthor Harkon was the self-styled Arch-Grand Commodore, Pirate King of the Vampire

Coast and Emperor of Lustria, the Vampire Fleet Admiral of the Zombie ...

Harkon's mind computer from warhammerfantasy.fandom.com

Curse of the Vampire Coast achievements in Total War

TrueAchievements

<https://www.trueachievements.com> › game › dlc › Curs...

Aug 4, 2022 — Playing as the Vampire Coast, restore Luthor Harkon's mind by opening the Ancient Vault. defeat seven infamous pirates.

Expanding Harkon's vampire takeover in Skyrim

Facebook · The Elder Scrolls V Skyrim

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Normal two paths, Kill Harkon vs Join Harkon and then Capture/Imprison Serana for her

blood. Third outcome the Player takes over and you wage a ...

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Underground golf tunnels serve various purposes, from large utility networks at Augusta National for supply delivery, to player shortcuts at major events like The Open (Royal Portrush), to original farm crossings (Deer Lake GC), and even unique tourist attractions like deep mine mini-golf in Wales, showcasing diverse applications for subterranean passages in the world of golf.

For logistics & maintenance

Augusta National: Features a vast underground highway system for semi-trucks to supply concessions and hospitality without impacting the course.

The Masters: Also uses a tunnel under Washington Road for discreet VIP and supply transport, notes a Reddit post.

For player & spectator flow

Royal Portrush: Used a secret 65-yard tunnel during The Open to move players from the 10th green to the 11th tee, avoiding huge crowds.

Deer Lake Golf Course (MO): A small, 6-foot-high tunnel built for cattle when the course was farmland now allows carts to pass under Interstate 44, says a Springfield News-Leader article.

As attractions

Zip World (Wales): Offers the world's deepest underground mini-golf course in a former slate mine, with zip lines, trampolines, and themed holes.

Underground Golf Club (Oslo): An indoor, themed mini-golf venue in Norway with 18 courses, popular for events.

Other examples

St-Germain (France): A railway line dissects the course, with tunnels used as passages, notes a Golf Club Atlas forum post.

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Exploring the Mysterious Tunnels of Augusta-Dark Secrets ...

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Who knew Augusta National had a network of highway ...

Apr 12, 2025 — fun fact about Augusta National that is public information. but I think very few people know of underneath Augusta. Na...

Reddit

·Longjumping-Box5691

0:42

Portrush's secret 65-yard underground tunnel for players to ...

Jul 16, 2019 — Open venue Royal Portrush has secret 65-yard underground tunnel for players to escape fan logjam. Published: 08:27, 17...

The Sun

·Sam Morgan

Answer Man: The mystery of the tunnel: Which came first? Interstate 44 or the golf course?

Nov 28, 2018 — There is a tunnel under Interstate 44 at Deer Lake Golf Course, which is located west of Springfield. The tunnel conne...

Springfield News-Leader

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Instagram · Ways to Golf

Apr 12, 2025

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0:46

Golf teaches you to focus and block out distractions, which can be applied to life.

Golf Adventure: Exploring Underground Tunnels

TikTok · mebgolf

Dec 18, 2024

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0:22

Who knew Augusta National had a network of highway ...

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Augusta National has underground tunnels where trucks can pass each other, ensuring the golf course is never disturbed by deliveries.

Feedback

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Underground Augusta: The Hidden Infrastructure You'll ...

Medium · Benjamin (Ben) Webb

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The network of drainage tunnels under your feet. This is a golf course built like a military base wrapped in a botanical garden.

underground golf tunnels from medium.com

The secret underground tunnel where Open golfers hide ...

The US Sun

<https://www.the-sun.com> › Sport › Golf

Jul 16, 2025 — The man-made subway passes from the 10th green to the 11th tee, and was built so players can escape the log-jam of golf fans at The Open.

underground golf tunnels from www.the-sun.com

150 meters below ground, golf goes deep in this ... - CNN

CNN

<https://www.cnn.com> › travel › worlds-deepest-mini-go...

Nov 21, 2023 — Plunge 152 meters (498 feet) below ground into a disused cavern at Llechwedd slate mine, home of the world's deepest underground mini-golf course.

underground golf tunnels from www.cnn.com

Augusta National completes tunnel to state-of-the-art ...

Golf Digest

<https://www.golfdigest.com> › story › augusta-national-c...

Feb 17, 2020 — The tunnel is 26 feet deep and 120 feet long, with an interior 16 feet high and 26 feet wide. adding over 200 pines, oaks and holly

People also ask

Are there really tunnels under Augusta National golf course?

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Golf Courses with Railway Tunnels Underneath

Golf Club Atlas

<https://www.golfclubatlas.com> › forum

Gil Hanse's new Boston Golf Club features a road tunnel in use which separates the front nine from the back nine.

Portrush's secret 65-yard underground tunnel for players to ...

The Sun

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Jul 17, 2019 — ROYAL PORTRUSH is using a secret 65-yard underground tunnel for players so they can escape fan logjam at the Open.

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Investigate 311 | The Eric Andre Show S4E10 "Jack Black ...

YouTube · Adult Swim

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The Eric André Show is Adult Swim's highest budget late night talk show. Investigate 311 | The Eric Andre Show S4E10 "Jack Black; Jennette ...

People also ask

What is 311 known for?

What episode is Eric Andre 311?

Why did Lauren Conrad walk off Eric Andre Show?

Why do they call themselves 311?

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What is the deal with "investigate 311" : r/OutOfTheLoop

Reddit · r/OutOfTheLoop

3 comments · 9 years ago

"Investigate 311" is an American rock band from Omaha, Nebraska. The band's name originates from the police code for indecent exposure in Omaha;

3 answers

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Top answer:

its a reference to the eric andre show skit with tyler the creator. its being posted because

...

311 is Eric Andre's "Favorite band in the fucking world"

12 answers

Feb 16, 2021

The full 311 conspiracy theory investigation joke

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Oct 14, 2016

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Investigate 311 - S4 EP10 - The Eric Andre Show

Adult Swim

<https://www.adultswim.com> › videos › investigate-311

Following a severe spinal injury, Eric asks Hannibal to host the show. Featuring Nick Cannon and Carmen Electra; Musical guest Lil Jon. EP 6 Wiz Khalifa ...

Investigate 311 from www.adultswim.com

INVESTIGATE 311 INVESTIGATE ... - MIKE

Bandcamp

<https://mikelikesrap.bandcamp.com> › track › investigate...

renaissance man by MIKE. View the full album 12 tracks, 33 minutes Digital Album, Compact Disc, Vinyl track released June 21, 2018.

Investigate 311 from mikelikesrap.bandcamp.com

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INVESTIGATE 311 Tyler, The Creator | Eric Andre

Facebook · Eric Andre

0:55

He said it, not us. #investigate311 #311day #ericandre ...

TikTok · 311band

1:00

Investigate 311

YouTube · Sleepy Cell

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311 performing "Down" on The Eric Andre Show (2016 ...

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Aussie gets revenge on Bondi beach attacker. : r/ThatsInsane

Reddit · Key_Excuse9863

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Happy 3/11 everybody The Eric Andre Show T-Pain Hannibal ...

Facebook · Adult Swim

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YouTube · Jefferson County Cornhole

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311 was an inside job! Investigate responsibly ...

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TikTok · Eric Andre

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TikTok video from Eric Andre (@ericandre): @Eric Andre is on SOTS today 4pm PST on YT! January 22nd and 26th, Miami to the Bahamas.

INVESTIGATE 311 Tyler, The Creator | Eric Andre

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Investigate 3/11 Campaign

Fandom

<https://the-iqthglatulicophtegis-chronicles.fandom.com> › ...

The Investigate 3/11 Campaign was a campaign created by Eric Andre, a citizen of The Order of Mankind. This encouraged citizens of The Order of Godhood to ...

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"Sant Dnyaneshwar" redirects here. For the film about his life, see Sant Dnyaneshwar (film).

Sant Dnyaneshwar

Title Sant Dnyaneshwar

Personal life

Born Dnyaneshwar

1275

Apegaon, Yadava dynasty

(present-day Paithan Taluka, Chhatrapati Sambhajinagar district, Maharashtra, India)

Died 1296 (aged 20–21)

Resting place Alandi, Yadava dynasty
(present-day Khed Taluka, Pune District, Maharashtra, India)

Parents

Vithala Pant (father)

Rukmini Bai (mother)

Honors Sant (Saint), Dev (God) and Māulī (Mother)[1]

Religious life

Religion Hinduism

Philosophy Advaita, Varkari

Religious career

Guru Nivruttinath (elder brother)

Sant Dnyaneshwar (Marathi pronunciation: [ɖ̪ɳaːɳɐʃʋər]), (Devanagari : सन्त ज्ञानेश्वर), pronunciation@also referred to as Jñāneśvara, Jñānadeva, Dnyandev or Mauli or Dnyandev Vitthal Kulkarni (1275–1296 (living samadhi)),[2][3] was a 13th-century Indian Marathi saint, poet, philosopher and yogi of the Nath and Varkari tradition. In his short life of 21 years, he authored Dnyaneshwari (a commentary on the Bhagavad Gita) and Amrutanubhav.[4] These are the oldest surviving literary works in the Marathi language, and considered to be milestones in Marathi literature.[5] Sant Dnyaneshwar's ideas reflect the non-dualistic Advaita Vedanta philosophy and an emphasis on Yoga and bhakti towards Vithoba, an incarnation of Vishnu.[6] His legacy inspired saint-poets such as Eknath and Tukaram, and he is one of the founders of the Varkari (Vithoba-Krishna) Bhakti movement tradition of Hinduism in Maharashtra.[7][8] Dnyaneshwar undertook samadhi at Alandi in 1296 by entombing himself in an underground chamber.

Biography

Dnyaneshwar was born in 1275 (on the auspicious day of Krishna Janmashtami) in a Marathi-speaking Deshastha Brahmin family in the Apegaon village on the banks of Godavari river near Paithan in Maharashtra during the reign of the Yadava king Ramadevarava.[9][10][11] The kingdom with its capital Devagiri enjoyed relative peace and stability, and the king was a patron of literature and arts.[12][13]

Biographical details of Sant Dnyaneshwar's life are preserved in the writings of his disciples, Satyamalanath and Sachchidanand.[14] The various traditions give conflicting accounts of details of Dnyaneshwar's life. The date of composition of his work Dnyaneshwari (1290 CE), however is undisputed.[15][11] According to the more accepted tradition on Dnyaneshwar's life, he was born in 1275 CE and he attained samadhi in 1296 CE.[16] Other sources state he was born in 1271 CE.[17][18]

Life

The biographical details of Dnyaneshwar's short life of about 21 years are well established. The available accounts are filled with hagiographic legends and miracles he performed, such as his ability to make a buffalo sing the Vedas and humble a sadhak (Changdev) by riding a moving wall.[17][19]

According to the accounts that have survived, Dnyaneshwar's father Vitthal pant was the kulkarni (accountant who maintained land and tax records in villages)[20] of a village called Ape gaon on the banks of the Godavari River in Maharashtra, a profession he had inherited from his ancestors.[21] He married Rakhna Bai, the daughter of the Kulkarni of Alandi. Even as a householder, Vitthal pant longed for spiritual learning.[22] His disillusionment with life grew as a result of the death of his father and because he had no children from his marriage. Eventually, with his wife's consent, he renounced worldly life and left for Kashi to become a sannyasin (renunciate).[21] According to another version of these events Dnyaneshwar's father Vitthalapant came from a long line of teachers of the Nath yogi sect and being deeply religious, he went on a pilgrimage to Varanasi. There he met a guru (spiritual teacher), decided to renounce without his wife's consent.[23]

Vitthalapant was initiated by his spiritual teacher, Ramashrama (according to abhanga of Saint Namdeva), in Kashi. When Ramashrama Swami visited Alan-di and met Rukminibai by chance, he blessed her saying, "May you lead a happy married life." With tears in her eyes, Rukmini said that it was not possible since her husband had gone away to Kashi and become a sanyasin. On finding out that her husband was none other than his disciple Vitthalapant, Swami, on returning to Kashi, reprimanded Vitthalapant and sent him back to Alandi. At Alandi, he rejoined his wife and again became a householder.[24][25][26] After Vitthalapant returned to his wife and settled down in Alandi, Rakhumabai gave birth to four children—Nivruttinath (1273 CE), Dnyaneshwar (1275 CE), Sopan (1277 CE) and Muktabai (1279 CE).[27]

Orthodox Brahmins of the day saw a renunciate returning to his life as a householder as heresy.[28] Dnyaneshwar and his brothers were denied the right to have the sacred thread ceremony for the full admission to the Brahmin caste.[6][29] The orthodox brahmins excommunicated the Kulkarni family, denied them work, the right to buy food from the market or even interact with other villagers.[6]

Vitthal Kulkarni eventually left the town for Nashik with his family. One day while performing his daily rituals, Vitthal came face to face with a tiger. Vitthal and three of his four children escaped, but Nivruttinath became separated from the family and hid in a cave. While hiding in the cave he met Gahaninath, who initiated Nivruttinath into the wisdom of the Nath yogis.[30][31] Later, Vitthal Kulkarni returned to Alandi and asked the Brahmins to suggest a means of atonement for his sins; they suggest committing suicide as penance.[32] Vitthal and his wife gave up their lives, within a year of each other by jumping into the Indrayani river in the hope their children might be able to lead lives free of persecution.[30] Other sources and local folk tradition claim that the parents committed suicide by jumping in the Indrayani River.[33] Another version of the legend states that Vitthalapant, the father threw himself into Ganges River to expiate his sin.[29]

Dnyaneshwar and his siblings were accepted by and initiated into the Nath Hindu live tradition to which their parents already belonged, where the three brothers and the sister Muktabai all became celebrated yogis and Bhakti poets.[29]

Travel and demise

After Dnyaneshwar had written *Amrutanubhav*, the siblings visited Pandharpur where they met Namdev, who became a close friend of Dnyaneshwar. Dnyaneshwar and Namadev embarked on a pilgrimage to various holy centers across India where they initiated many people into the Varkari sect;[34] Dnyaneshwar's devotional compositions called *Abhangas* are believed to have been formulated during this period.[35] On their return to Pandharpur, Dnyaneshwar and Namadev were honored with a feast in which, according to Bahirat, many contemporary saints such as "Goroba the potter, Sanvata the gardener, Chokhoba the untouchable and Parisa Bhagwat the Brahmin" participated. [36] Some scholars accept the traditional view that Namdev and Dnyaneshwar were contemporaries; however, others such as W. B. Patwardhan, R. G. Bhandarkar and R. Bharadvaj disagree with this view and date Namdev to the late 14th century instead.[37]

After the feast, Dnyaneshwar desired to go into *sanjeevan samadhi*,[36] a practice to voluntarily leave one's mortal body after entering into a deep meditative state, as practiced in Ashtanga Yoga of ancient India.[38] Preparations for the Sanjeevan Samadhi were made by Namdev's sons.[36] Regarding Sanjeevan Samadhi, Dnyaneshwar himself had emphatically talked about the relationship between higher awareness and light or pure energy.[39] On the 13th day of the dark half of the Kartik month of the Hindu Calendar, in Alandi, Dnyaneshwar, who was then twenty-one years old, entered into Sanjeevan samadhi.[34] His samadhi lies in the Siddheshvara Temple complex in Alandi.[40] Namdev and other bystanders grieved his death. According to tradition, Dnyaneshwar was brought back to life to meet Namdev when the latter prayed to Vithoba for his return. Dallmayr writes that this testifies to "the immortality of genuine friendship and companionship of noble and loving hearts".[36] Many Varkari devotees believe that Dnyaneshwar is still alive.[41][42]

Miracles

The siblings Muktabai, Sopan, Dnyaneshwar and Nivruttinath seated on the flying wall greet Changdev seated on a tiger. In the centre, Changdev bows to Dnyaneshwar. There are a few stories about miracles came to be associated with Dnyaneshwar's life, [43] one of which was the revival of his disciple Sachchidanand's corpse.[44] Fred Dallmyr summarizes one of these legends as follows from the hagiography by Mahipati: [45] At age 12, Dnyaneshwar with his impoverished and outcaste siblings, went to Paithan to plead mercy from Paithan priests. There, they were insulted and ridiculed. As the children were suffering the bullying, on a nearby road was a man who was violently lashing an old buffalo, and the injured animal collapsed in tears. Dnyaneshwar asked the buffalo owner to stop out of concern for the animal. The priests ridiculed him for being more concerned about a beast and unconcerned about the teachings of the Vedas. Dnyaneshwar retorted that the Vedas themselves held all life to be sacred and a manifestation of the Brahman.[a] The outraged priests pointed out that his logic implied that beasts should be able to learn the Vedas as well. An undeterred Dnyaneshwar then placed his hand on the buffalo's forehead and it started reciting a Vedic verse in a deep

voice.[45] According to Fred Dallmayr, one may not be concerned whether this story accurately reflects Dnyaneshwar's biography, the story does have symbolic significance in the same manner as the story about Jesus in Jerusalem in Matthew 3:9.[45]

In another miracle, Dnyaneshwar was challenged by Changdev, an accomplished yogi who rode on a tiger with his magical powers, to replicate this feat. Dnyaneshwar humbled Changdev by riding on a moving wall.[47][48][b] Dnyaneshwar's advice to Changdev was given in 65 verses called the Changdev Pasasthi.[50] Changdev became a disciple of Dnyaneshwar's sister Muktabai.[51]

Writings

According to B. P. Bahirat, Dnyaneshwar was the first known philosopher who wrote in the Marathi language.[52] At about age 16, he composed Dnyaneshwari in the year 1290,[30][53] a commentary on Bhagavad Gita which later became a fundamental text of the Varkari sect.[54] His words were recorded by Sacchidananda, who agreed to become Dnyaneshwar's amanuensis.[31] Dnyaneshwari was written using the Ovi; a metre, which was first used to compose women's songs in Maharashtra, of four lines where the first three or the first and third lines rhyme and the fourth line has a sharp and short ending.[55] According to W. B. Patwardhan, a scholar on Dnyaneshwar, with Dnyaneshwar the ovi "trips, it gallops, it dances, it whirls, it ambles, it trots, it runs, it takes long leaps or short jumps, it halts or sweeps along, it evolves a hundred and one graces at the master's command".[56] In Dnyaneshwari, at last he wrote "Pasaayadana" in which he prayed everything for others and all humanity and nothing for himself. Saint Dnyaneshwar himself believed that "The whole world has one soul- या विश्वाचा आत्मा एक आहे".

O, God! Thou art Ganesha, the illuminator of all intelligence. The servant of Nivrutti says, attend to my story. The Vedas in their perfection is as the beautiful image of the god, of which the flawless words are the resplendent body. The Smritis are the limbs thereof, the marking of verses shows their structure, and in the meaning lies a veritable treasure-house of beauty.

— Dnyanesvari

Transl: Pradhan, Lambert[57]

His first text Dnyanesvari was in the vernacular Marathi language, as opposed to the classical Sanskrit language.[58] He wrote Dnyaneshwari in the Marathi language so that common people could understand philosophical aspects of life which were then understood only by those who knew Sanskrit (i.e. the higher priestly classes). Thus, this was a significant work in Indian history which simplified philosophy to the common man.

According to Bhagwat, like other Bhakti poets, Dnyaneshwar's choice of the vernacular language was an important departure from the prevailing cultural hegemony of Sanskrit and high-caste Hinduism, a trend which continued with later bhakti poets across India. Dnyaneshwar is to the Marathi literature what Dante is to the Italian, states Bhagwat.[59]

According to tradition, Nivruttinath was not satisfied with the commentary and asked Dnyaneshwar to write an independent philosophical work. This work later came to be known as Amrutanubhava.[60][34] Scholars differ on the chronology of the Dnyaneshwari and Amrutanubhav. Patwardhan has argued that Amrutanubhav is an earlier text than Dnyaneshwari because the latter is richer in use of metaphors and imagery, and displays greater familiarity with many different philosophical systems, such as Samkhya and Yoga.[61] However, both Bahirat and Ranade disagree with this view pointing out that in Amrutanubhava, author displays familiarity with involved philosophical concepts such as Mayavada and Shunyavada, and while the text has simpler language, it reveals Dnyaneshwar's "philosophical depth".[62]

Dnyaneshwar's devotional compositions called Abhangas are believed to have been formulated during his pilgrimage to Pandharpur and other holy places when he got initiated into the Varkari tradition.[35]

Influences

"Like a good farmer giving up his old business and beginning something new every day, the man overpowered by ignorance installs images of gods, often and again and worships them with the same intensity. He becomes the disciple of the guru who is surrounded by worldly pomp, gets initiated by him and is unwilling to see any other person who has got real spiritual dignity. He is cruel to every being, worships various stone images and has no consistency of heart."

—Dnyaneshwari

Transl: Fred Dallmayr[19]

The Mahanubhava sect and the Nath Yogi tradition were two prominent movements during Dnyaneshwar's time that influenced his works. Mahanubhavas were devotees of Krishna who disregarded the caste system, the Vedas and the worship of the deity Vitthala.[63] Dnyaneshwar differed significantly from Mahanubhava's religious precepts. [63] His thought was founded on the philosophy of the later Vedic texts such as the Upanishads and the Bhagavad Gita,[63] and devotion to Vitthala formed the cornerstone of the egalitarian Varkari sect founded by Dnyaneshwar.[64][65] However, the literary style adopted by Mahanubhava writers influenced Dnyaneshwar's works. According to R. D. Ranade, Dnyaneshwar "stands to Mahanubhavas just in the same relation which Shakespeare stood to Elizabethan writers".[66]

Dnyaneshwar was initiated into the Nath Yogi tradition by his brother Nivruttinath,[67] sometime after the death of their parents.[31] Sopana and Muktabai were initiated into the tradition by Dnyaneshwar himself.[27] Founded by Gorakshanath,[c] the Nath Yogi sect had introduced the system of Hatha Yoga, which emphasised on yogic poses and physical fitness.[68] Gahaninath, a disciple of Gorakshanath, had initiated Nivruttinath into the Nath Yogi tradition.[69] Dnyaneshwar's non-dualistic philosophy, usage of a vernacular language in his writing and an emphasis on yoga and oneness of Vishnu and Shiva were his inheritances from the Nath Yogi tradition.[6]

The values of Universal brotherhood and compassion espoused in his works came from his interactions with the devotional Vitthala sect, a tradition which was already in existence during Dnyaneshwar's time.[70] J. N. Farquhar also notes the influence of Bhagavata Purana on Dnyaneshwar's poetry.[71]

Philosophy

Ontology and epistemology

"It is a pure knowledge itself that is not enlightened by any other knowledge or darkened by ignorance. But can the pure consciousness be conscious of itself? Can the eyeball perceive itself? Can the sky enter into itself? Can the fire burn itself... Therefore, that which is pure consciousness itself, without the quality of being conscious is not conscious of itself.

Amrutanubhava.

Translator: B.P. Bahirat[72]

Dnyaneshwar takes up the examination of being or brahman[d] in Amrutanubhava. He considers being to be the substratum of thought which enables thought and cognition. Since being is prior to thought and concepts, it is distinct from Kantian categories, and methods of thought such as epistemological analysis cannot be applied to it.[74]

Dnyaneshwar believes that reality is self-evident and does not require any proof.[75] It antedates dualistic divisions into knower and known, existence and nonexistence, subject and object, knowledge and ignorance.[76]

Dnyaneshwar highlights the limitations of traditional epistemological methods (pramanas) used in Indian philosophy.[e] He points out that any perception is validated only by another deeper understanding, while in establishing the rationality of reason, reason itself is transcended. Dnyaneshwar even cautions against reliance on scriptural testimony, which is accepted as a valid source of knowledge by philosophers of Vedanta and Mīmāṃsā schools of philosophy. Scriptural validity, to him, stems from its congruence with experiential truth and not vice versa.[74]

Ethics

Dnyaneshwar's moral philosophy comes out in his exposition of the 13th of Bhagavad Gita, in his commentary on the book Dnyaneshwari.[78] He considers humility; non-injury in action, thought and words; forbearance in the face of adversity; dispassion towards sensory pleasures; purity of heart and mind; love of solitude and devotion towards one's Guru and God as virtues; and their corresponding moral opposites as vices.[79] A pessimistic view of one's life is considered as a necessary condition for spiritual growth in Dnyaneshwari.[80] Dnyaneshwar writes that saints do not perceive distinctions and are humble because they identify all objects, animate or inanimate, with their own Self.[81]

Dnyaneshwar's ideas are based on the Bhagavad Gita. Above: Dnyaneshwari pages in

Devanagari script, Marathi language.

Many chapters of Dnyaneshwari begins with an invocation to his Guru Nivruttinath, whose guidance he describes as the means to "cross the ocean of existence".[82] The discussion on virtue and vices continues in his elucidation of the 16th chapter of Bhagavad Gita, where they are called divine heritages and demonic heritages respectively.[83] Divine heritage comprises fearlessness, which comes from a belief in unity of all objects; charity; sacrifice,[f] which comes from performing one's duties and compassion in addition to virtues already enumerated;[85] while demonic heritage consists of six vices— ignorance, anger, arrogance, hypocrisy, harshness and pride.[86]

The doctrine of Karma Yoga in the Bhagavad Gita is resurrected in Dnyaneshwari, where Dnyaneshwar examines achieving actionlessness through action and harmony between the two.[87] In the fourth chapter, the ideal karma yogi's actions are compared to the apparent movement of the Sun, which while appearing to rise and set is actually stationary;[g] similarly, a karma yogi, though appears to act, doesn't really act.[88] Performance of one's duties, acting without egoism, renunciation of the fruits of one's actions and offering one's actions to God are four ways which, according to Dnyaneshwar, result in actionlessness and Self–realisation.[89] Dnyaneshwar's metaphysical conclusion that the world is a manifestation of the divine, and not an illusion, also creates an ethical framework which rejects renunciation and recommends performing one's duties and actions in the spirit of worship.[90]

Traditional Indian scriptures see Ṛta, a Hindu theological term similar to dharma, as a natural law that governs both the cosmos and human society. Performance of one's duties to uphold social institutions, such as marriage and family, thus becomes imperative, and duty overrides individual freedom.[91] Dnyaneshwar is in agreement with tradition; he believes that divine order and moral order are one and the same and are inherent in the universe itself. He, therefore, recommends that all social institutions be protected and preserved in their totality. However, when it comes to the institution of caste, his approach becomes more humanitarian and he advocates spiritual egalitarianism.[92]

Reception and legacy

Dnyaneshwar's palkhi (palanquin), carrying the sandals of the saint, in a silver cart pulled by Oxen on a journey from Alandi to Pandharpur.

Elements of Dnyaneshwar's life and writings, such as his criticism of parochialism of the priestly elite, a celebration of the family life and spiritual egalitarianism, would shape the culture of the Varkari movement.[93][94] According to Dallmayr, Dnyaneshwar's life and writings have "developed into primary exemplars of genuine religiosity for the Varkari movement, as well as crucial sources and focal points of bhakti devotion".[94]

Devotees of the Varkari sect in the Hindu Shaka month of Ashadh join an annual pilgrimage called the Wari with symbolic Sandals (called Paduka in Marathi) of Dnyaneshwar carried in a palkhi from Dnyaneshwar's shrine in Alandi to the Vitthala

temple in Pandharpur .[95] The Padukas (sandals) of Dnyaneshwar are carried in a Palkhi (palanquin) for the Dnyaneshwar inspired works of later poet-saints of the Varkari movement.

His philosophy of chidvilas was adapted by Varkari writers, such as Namdev and Eknath, to their own works. Amrutanubhava's influence is visible in Eknath's Hastamalak and Swatmsukha. Tukaram's works imbibe and explain Dnyaneshwar's philosophical concepts such as the refutation of Mayavada.[96]

In popular culture

A 1940 Marathi film, Sant Dnyaneshwar, directed by Vishnupant Govind Damle and Sheikh Fattelal, was a biopic on Sant Dnyaneshwar's life. Since 2021, a Marathi language TV serial named 'Dnyaneshwar Mauli' is airing on the Sony Marathi channel. [citation needed]

Works

Undisputed authorship[97][98]

Dnyaneshwari or Bhavarthdipika (1290 CE)

Amrutanubhava or Anubhavamrita (1292 CE)

Changdev Pasashti (1294 CE)

Haripath

Abhangas

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Commentary on Yoga Vasistha

Pavana-Vijaya

Pancikarana

See also

Bhakti movement

Chokhamela

Eknath

Janabai

Muktabai

Namdev

Nivruttinath

Pandharpur Wari – the largest annual pilgrimage in Maharashtra that includes a ceremonial Palkhi of Tukaram and Dnyaneshwar.

Sant Mat

Sant Soyarabai

Sopan

Tukaram

Sant Gulabrao Maharaj

Notes

According to Jeaneane D. Fowler, former Head of Philosophy and Religious Studies at

the University of Wales, brahman is the "ultimate Reality, the Source from which all emanates, the unchanging absolute".[46]

The story of the holy man riding a tiger /lion and the other encountering him on a moving wall has been found in many other religions including Buddhism, Sikhism, and the Abrahamic religions as well.[49]

Matsyendranath is often called the founder of the Nath Yogi sect. However, his historicity is uncertain.[67]

Amrutanubhav doesn't explicitly use the word brahman.[73]

Sense–perception (pratyaksha), inference (anumana), scriptural testimony (shabda), analogy (upamana), presumption (arthapatti) and non–apprehension (anupaladbdhi) are the six sources of knowledge accepted to varying degrees in various schools of Indian philosophy.[77]

According to Dnyaneshwar, true sacrifice is one in which there is no yearning for results of one's actions and in which the sattva dominates.[84]

Ranade is struck by the reference to the heliocentric model in Dnyaneshwari. He writes that "It is a matter of great astronomic interest that this mystic philosopher should have put forth a heliocentric theory at a time when heliocentrism was hardly recognized in Europe. This is, however, by the bye".[88]

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sol·ip·sism

/ˈsäləp,sizəm/

noun

1.

the quality of being very self-centered or selfish.

"she herself elicits scant sympathy, such is her solipsism and lack of self-awareness"

2.

Philosophy

the view or theory that the self is all that can be known to exist.

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Bay'ah (Arabic: بَيْعَة, "Pledge of allegiance"), in Islamic terminology, is an oath of

allegiance to a leader. It is known to have been practiced by the Islamic prophet Muhammad. In Bedouin culture it was a procedure for choosing the leader of the tribe, [1] and is sometimes taken under a written pact given on behalf of the subjects by leading members of the tribe with the understanding that as long as the leader abides by certain requirements towards his people, they are to maintain their allegiance to him. Bay'ah is still practiced in countries such as Saudi Arabia and Sudan.[2] In Morocco, bay'ah is one of the foundations of the monarchy.[3]

Etymology and definitions

Bay'ah derives from the Semitic triconsonantal root B-Y-', related to commerce, and shows the contractual nature of the bond between caliph and the people.[4] Bay'ah originally referred to the striking together of hands between buyer and seller to mark an agreement.[5][6] According to Bernard Lewis, bay'ah originally referred not to an oath of allegiance but to an agreement between two parties, and in the language of government a contractual agreement between ruler and ruled. In time, however, when an agreement was reached, an oath of allegiance by the ruled came "to be a normal part of the proceedings".[7]

Definitions

Muslim historian Ibn Khaldun described Bay'ah as

a pledge by the subject to obey the ruler and entrust him entirely with the conduct of his personal affairs and the affairs of the Moslem community without reservations. If the ruler applies the Law the subject has to execute his orders whether he agrees with them or not. The act of allegiance is accomplished by the subject placing his hands between the hands of the ruler.[8]

Abu Hasan al-Mawardi (947-1058) maintained a bay'ah was a mandate "limited in time and authority" that could be revoked by those who pledged if the ruler abused his mandate.[9]

According to Dr. Monir Ajalin, a bayah is more an acquiescence, and different from a mandate or an election. It is

the pledge by the people means that they show and display their acceptance of, and obedience to the new ruler. In no way is it, as some claim, a sort of election or a mandate to govern. It is an acceptance of what has already been done, a compliance with an accomplished fact a fait accompli represented by the seizure of power by the new ruler.[10]

In Islamic history

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The tradition of bay'ah can be traced back to the era of Muhammad. From the beginning, bay'ah was taken by Muhammad as an oath of allegiance. Anybody who

wanted to join the growing Islamic community did so by reciting the basic creed expressing faith in the oneness of God and the prophethood of Muhammad. However, this differed from the proclamation of faith necessary to become an individual Muslim. In addition to this, Muhammad formally took bay'ah from the people and tribes. Through this formal act, they were absorbed by the community and showed willingness to obey Muhammad. The text of the oath varies in different traditions, but often contains the Shahada and prayers of repentance.

It is reported that at annual gatherings outside Mecca, Muhammad met people from Yathrib (later renamed Medina), who accepted his call towards Islam. Muhammad then took bay'ah from them.[11]

In Sunni Islam, the Bay'ah rite continued to be used throughout history to mark a caliph's accession, first in the Rashidun Caliphate (the Bay'ah of Abu Bakr occasioning the Shi'a-Sunni split), then throughout the Dynastic Caliphates (Umayyad, Abbasid and Ottoman). With the abolition of the Caliphate, Bay'ah remains in use today by some modern Muslim kingdoms such as Saudi Arabia and Morocco.[12]

In the Qur'an

Duration: 1 minute and 27 seconds.1:27

Bay'ah Ceremony of the Commanders of Islamic Revolution Committees with Ali Khamenei, 8 June 1989

Bay'ah to Abu Bakr as the first Muslim caliph after 632 CE

After the Pledge of the Tree, which led to the Treaty of Hudaibiyyah, the following was revealed in the Qur'an commemorating and appreciating the pledge and those who made it:

Certainly Allah was well pleased with the believers when they swore allegiance to you under the tree, and He knew what was in their hearts, so He sent down tranquillity on them and rewarded them with a near victory,

—Sura Al-Fath, Ayah 18, Quran 48:18 (Translated by Shakir)

History

The bay'ah of Ridwan, a mass initiation of thousands of Muslims at the hands of Muhammad, is mentioned in the Qur'an. The tradition was continued by the caliphs.

In subsequent ages, it was associated with Sufi orders, and spiritual masters would initiate their followers. The practice still exists in Sufi orders around the world.

See also

Bay'ah (Ahmadiyya)

Bay'ah Mosque

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Is Stargate SG-1 worth watching?

Why is Stargate SG-1 18+?

Is Stargate SG-1 a sequel?

Feedback

Stargate SG-1 (TV Series 1997–2007)

IMDb

<https://www.imdb.com/title>

series follows SG-1, one of many secret military teams of soldiers and scientists who travel through a gateway to other planets and fight against dangerous ...

Stargate SG-1. from www.imdb.com

8.4/10(106,817)

Full cast & crew

Stargate SG-1

Stargate: Kommando SG-1

Episode list

What people are saying

James Spaders and SG-1 on
150+ comments · 3 days ago

r/Stargate
Reddit

19:04
Stargate SG-1 Rewatch With Renfail | Season 1, Pilot Episode [Children of the Gods]
540+ views · 3 weeks ago

Renfail · YouTube
Video game reviewer & guide
Stargate SG-1 is usually a lighter sci-fi show, but one episode pushed the envelope into the morally gray with an incredibly dark ending.
7 likes · 1 week ago

CBR · X
Pop culture news & commentary

A moment of subtle humor in the Stargate SG-1 pilot episode was enough to convince Richard Dean Anderson to become part of the sci-fi show.
40+ reactions · 3 weeks ago

slashfilm · Facebook
Film & TV news & criticism
Stargate Franchise
Popular comment · Gotta be SG-1. Not just the shows, but specifically that show. You can watch the show never having seen the movie. a) a lot is changed/retconned, b) everything else is explained, and c) if you watch either Atlantis or SG:U without having seen SG-1 you'll spend a LOT of time wondering who and they're talking about etc. I know this from having tried to watch Atlantis before SG-1.
.
40+ comments · 3 days ago

r/television
Reddit

12:34
STARGATE RETURNS TRAILER 2028
459.3K+ views · 3 weeks ago

Emergency Awesome · YouTube
Movie & TV reviewer

29:20
Stargate's Martin Gero Reveals Timeline for NEW SHOW Premiere (Clip)
25K+ views · 4 days ago

Dial the Gate · YouTube
Stargate SG-1 YouTube series

11:35
Is the Touchstone Furling Technology? | Stargate Lore
2.3K+ views · 2 days ago

SG- 2 4 · YouTube
Stargate fan channel

Hey - yall remember the sg1 series finale - where the odyssey turned on a time dialation field to freeze time seconds away from being hit by a laserbeam. 2 weeks in Sam made star trek replicators right? - 'we can make food and water indefinitely' =/ It al
60+ reactions · 2 weeks ago

Star Trek Shitposting
Facebook

Stargate Is Coming Back, But Will It Suck?
1 week ago

Will Stape · Substack
Star Trek screenwriter

6:59
Stargate Announcement | Prime Video
961.4K+ views · 3 weeks ago

Prime Video · YouTube
Television broadcaster

In this standout Stargate SG-1 episode, the team thinks they've finally found powerful new allies—until Daniel uncovers the dark truth behind their war. As the Eurondans'

disturbing ideology comes to light, O'Neill is forced to make a tough call that puts morals
5 reactions · 1 week ago

movietvnewsofficial · Facebook

Film writer

Videos

The History of STARGATE SG-1

YouTube · GateWorld

Feb 14, 2025

YouTube · GateWorld

43:20

Stargate SG1, a spin-off of the 1994 film, ran for 10 seasons, spawning spin-offs, animated series, and movies.

Stargate SG-1 SEASON 1 in (About) 10 Minutes

YouTube · GateWorld

Aug 2, 2024

YouTube · GateWorld

9:27

SG1 recap: Jack, Daniel, and Sam investigate alien threats, rescue hostages, and discover the Stargate's secrets.

Stargate SG-1 : GWoT Star Trek (Video essay) : r/Stargate

Reddit · Feral Historian

Feb 14, 2025

Reddit · Feral Historian

16:10

Feedback

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Stargate SG-1 (Episode Guide)

GateWorld

<https://www.gateworld.net> › Television

Season One AIR DATE: 1997-1998 Stargate Command begins to explore the galaxy, making many new friends -- and new enemies.

Stargate SG-1. from www.gateworld.net

Stargate SG-1 | SGCommand | Fandom

Stargate Wiki

<https://stargate.fandom.com> › wiki › Stargate_SG-1

Stargate SG-1 is a television spin-off of Roland Emmerich's 1994 film Stargate. Stargate SG-1 was officially cancelled on August 21, 2006.

Stargate SG-1. from stargate.fandom.com

SG-1 Season 1
SG-1 Season 4
SG-1 Season 2
SG-1 Season 10
Stargate SG-1 (Season 01)

Prime Video

<https://www.primevideo.com › detail › Stargate-SG-1>

The SG-1 team find themselves without a way home when they attempt to rescue the one person who successfully traveled through the Stargate over 50 years earlier ...

Stargate SG-1. from www.primevideo.com

8.4/10(106,807)

Stargate SG-1 (series) | Television - MGM Studios

mgm.com

<https://www.mgm.com › television › stargate-sg-1>

Set out to explore the mysteries of the Stargate. Boasting incredible special effects, SG-1 is your gateway to pulse-pounding, sci-fi action.

Stargate SG-1. from www.mgm.com

Stargate SG-1

Rotten Tomatoes

https://www.rottentomatoes.com › stargate_sg_1

A team of explorers made up of soldiers and scientists travels through a Stargate, an ancient portal to other planets. The TV series is based on the theatrical ...

Stargate SG-1. from www.rottentomatoes.com

Season 1

Season 3

Season 9

Season 2

Stargate

Reddit · [r/Stargate](https://www.reddit.com/r/Stargate)

184.9K+ followers

[r/Stargate](https://www.reddit.com/r/Stargate): All things dedicated to the 1994 Stargate movie and the MGM franchise: SG-1, Atlantis, Universe, Origins, video, RPG games and everything else.

Should I watch SG1?

Can I just watch stargate sg-1...

Is SG-1 worth the time...

People also search for

Stargate SG-1 season 1

Stargate SG-1 season 11

Stargate SG-1 season 10

Stargate SG-1 netflix

Cast of Stargate SG-1

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8.4/10

[IMDb](#)

8.4/10

[Prime Video](#)

92% liked this TV show

[Google users](#)

A team of explorers made up of soldiers and scientists travels through a Stargate, an ancient portal to other planets. They use the Stargate to explore new worlds, forge ties with friendly civilizations and protect Earth from hostile forces. The TV series is based on the theatrical film `Stargate'.

No. of episodes: 214 + 2 DVD films (list of episodes)

No. of seasons: 10

Spin-offs: Stargate Atlantis, Stargate Universe, Stargate Infinity

First episode date: July 27, 1997 (USA)

Adapted from: Stargate

[Feedback](#)

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[Stargate Atlantis](#)
2004 – 2009

[Stargate Universe](#)
2009 – 2011

Star Trek: Discovery
2017 – 2024

Star Trek: Voyager
1995 – 2001

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A cryptoterrestrial refers to a hypothetical, technologically advanced civilization or intelligent beings that live secretly on Earth or in its immediate vicinity (like underground, deep oceans, or the Moon), rather than from outer space, often suggested as an explanation for Unidentified Anomalous Phenomena (UAPs or UFOs). This idea, formalized as the cryptoterrestrial hypothesis, proposes these hidden entities could be ancient evolved species, future humans, or extraterrestrial visitors who chose to remain concealed, potentially interacting subtly with humanity.

Key aspects of the hypothesis:

Hidden locations: Proposes bases in deep oceans, underground, or even on the far side of the Moon.

Advanced technology: Allows them to remain undetected by human science and surveillance.

Possible origins: Could be Earth-based (ancient evolved beings) or visitors from elsewhere.

Motivation for secrecy: May view humanity as primitive and wait until humans are ready for contact, or simply wish to remain hidden.

Human-like descriptions: Some encounters describe "aliens" looking like humans, leading to speculation they could be future humans or concealed cryptoterrestrials.

Recent attention:

A 2024 paper by Harvard researchers brought the concept to wider attention, though it was presented as a speculative thought experiment, not a proven fact, and noted the hypothesis is likely false but warrants consideration.

It suggests these beings could be "walking among us," disguised as humans, citing the lack of definitive evidence for extraterrestrial visitors from other planets.

Cryptoterrestrial hypothesis - Wikipedia

The cryptoterrestrial hypothesis proposes that reports of flying saucers or UFOs are evidence of a hidden, Earth-based, technologi...

Wikipedia

The Cryptoterrestrial Hypothesis: A Case for Scientific Openness to a Concealed Earthly Explanation for Unidentified Anomalous Phenomena

Philosophy and Cosmology

Do aliens walk among us on Earth? Researcher shares cryptoterrestrial ...

Jul 1, 2024 — and my producer was saying that sounds like something from Godzilla versus Kong you know we're so captivated by our exp...

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Wikipedia

[https://en.wikipedia.org › wiki › Cryptoterrestrial_hypo...](https://en.wikipedia.org/wiki/Cryptoterrestrial_hypothesis)

The cryptoterrestrial hypothesis proposes that reports of flying saucers or UFOs are evidence of a hidden, Earth-based, technologically-advanced civilization.

Cryptoterrestrial from en.wikipedia.org

Antecedents

UFO reports as hidden...

The term "Crypto-terrestrial"

People also ask

What is the interdimensional theory?

Is an extra-terrestrial an alien?

What is the meaning of the word extraterrestrial?

Do extraterrestrial beings exist?

Feedback

(PDF) The Cryptoterrestrial Hypothesis: A Case for ...

ResearchGate

<https://www.researchgate.net/publication/38140523...>

Jun 14, 2024 — By a crypto terrestrial or ultra-terrestrial, I understand an unidentified or undiscovered bio-chemical life form that is in some sense hidden ...

What people are saying

Harvard's Human Flourishing Program recently published a paper exploring the "Cryptoterrestrial Hypothesis" — suggesting that extraterrestrial or non-human intelligences may have coexisted with humanity for centuries, undetected. Researchers argue that phenomena like UFOs or strange subterranean anomalies might be signs of ancient advanced species living here long before us. (Source: Harvard Human Flourishing Program, 2024)

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A paper published by Harvard academics last year suggested that a highly advanced civilization could be residing deep underground or, perhaps in a base inside the Moon.

They published their hypothesis in Philosophy & Cosmology titled, "The cryptoterrestri

40+ reactions · 2 weeks ago

CollectiveEvolutionPage · Facebook

2010 film

Are Aliens Already Among Us? Harvard Researchers Think So 🤖 Scholars from Harvard's Human Flourishing Program explore a bold possibility: what if certain UFO encounters are not visitors from space, but beings already here on Earth? Tim Lomas, Brendan Case, and anthropologist Michael Masters put forward the idea of "cryptoterrestrials"—advanced entities that could live deep underground, beneath the oceans, or even in disguise among humans. They highlight reports of craft that appear to defy known physics, urging the scientific community to treat such cases with greater seriousness. While they stop short of claiming proof, they challenge a central assumption: perhaps the real mystery isn't out in the stars—it may be right here with us.

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Side hustle promoter

The cryptoterrestrial hypothesis

Fox News

[https://static.foxnews.com › uploads › 2024/06](https://static.foxnews.com/uploads/2024/06)

PDF

by T Lomas · Cited by 7 — A technologically advanced non-human civilization consisting of some terrestrial animal which evolved to live in stealth (e.g., underground), ...

43 pages

The Cryptoterrestrial Hypothesis: A Case for Scientific ...

Philosophy and Cosmology

<https://ispcjournal.org> › ...

This is the ultraterrestrial hypothesis, which includes as a subset the “cryptoterrestrial” hypothesis, namely the notion that UAP may reflect activities of ...

Videos

Do aliens walk among us on Earth? Researcher shares ...

YouTube · CBS Boston

Jul 1, 2024

YouTube · CBS Boston

13:36

Harvard study explores 4 potential origins of UFOs, including cryptoterrestrial hypothesis of future humans visiting Earth.

Cryptoterrestrials: Aliens Walking Among Us? | Strange ...

YouTube · TMZ

Jul 30, 2024

YouTube · TMZ

3:27

Harvard study speculates on the possibility of cryptoterrestrials, highly advanced aliens disguised as humans, living among us.

Are Cryptoterrestrials: Just a Hidden Race Among Us ? : r ...

Reddit · Dimensional Walking a Paranormal Journey

Aug 28, 2025

Reddit · Dimensional Walking a Paranormal Journey

14:57

Crypto terrestrials are a hidden race of Earth origins intelligence that may have developed advanced technology and chosen to remain undetected.

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The Cryptoterrestrial Hypothesis: A Case for Scientific ...

PhilPapers

[https://philpapers.org › rec › LOMTCH-2](https://philpapers.org/rec/LOMTCH-2)

by T Lomas · 2024 · Cited by 7 — The notion that UAP may reflect activities of intelligent

beings concealed in stealth here on Earth (eg, underground), and/or its near environs (eg, the moon).

Aliens could be "walking among us" on Earth, Harvard ...

CBS News

<https://www.cbsnews.com> › CBS Boston › Local News

Jul 2, 2024 — The cryptoterrestrial hypothesis suggests that the intelligent beings responsible for the UFOs may be "concealed in stealth" on Earth or nearby.

UAP Cryptoterrestrial Hypothesis

Patheos

<https://www.patheos.com> › ... › Topic Category

Sep 11, 2024 — It's called the "UAP Cryptoterrestrial Hypothesis" or CTH. appear to enter and exit underground access points such as volcanoes. Human ...

The Cryptoterrestrial Hypothesis (ancient advanced human ...

Reddit · r/alien

60+ comments · 2 years ago

The Cryptoterrestrial Hypothesis: "...proposes that extraterrestrial beings are actually mysterious and secretive races of earthly origin. These ...

r/AlienBodies on Reddit: Summary of The ...

4 posts

Jun 23, 2024

r/HighStrangeness on Reddit: The Cryptoterrestrial ...

119 posts

Aug 11, 2020

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Cryptoterrestrial hypothesis

UFOs May Be Evidence Of 'Cryptoterrestrials' Secretly Living ...

Amazon.com: The Cryptoterrestrial Evolutionary Model ...

The Cryptoterrestrial Hypothesis: Why the Aliens Might ...

PDF) The Cryptoterrestrial Hypothesis: A Case for Scientific ...

The cryptoterrestrial hypothesis proposes that reports of flying saucers or UFOs are evidence of a hidden, Earth-based, technologically advanced civilization.

Source:

Wikipedia

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[Samadhi | Nature Music Meditation](#)

Samadhi is a deep state of meditative consciousness or absorption in Indian religions (Hinduism, Buddhism, Yoga) and spiritual traditions, representing oneness, bliss, and liberation, achieved by uniting the meditator, the act of focusing, and the object of focus into a single point, leading to profound inner peace and freedom from the 'self'. It's often described as "right concentration" (Samma Samadhi) in Buddhism's Noble Eightfold Path and involves transcending the mind's chatter to experience pure awareness or oneness with the universe.

[Key Aspects](#)

Oneness/Unity: The distinction between the observer, the observed, and the act of observing disappears, leading to a feeling of being one with everything.

Deep Calm & Stillness: A profound stillness of mind and heart, beyond mere relaxation,

achieved by letting go of attachment and distraction, like settling water in a cup.

Spiritual Goal: It's a key step towards enlightenment, liberation (moksha), or ultimate realization in many traditions.

Beyond Bliss: While often associated with bliss, true Samadhi goes deeper, providing lasting contentment and freedom, unlike fleeting pleasurable experiences.

Types of Samadhi (Yoga & Vedanta)

Savitarka Samadhi (Gross): Initial absorption where the mind connects intuitively with a gross object, as described in Patanjali's Yoga Sutras.

Savikalpa Samadhi (with Seed): A higher state where the mind merges with the subtle object, but some mental distinctions remain.

Nirvikalpa Samadhi (Seedless): A profound state beyond subtle distinctions, involving complete dissolution of the mind's identity.

Sahaja Samadhi (Natural): The highest, effortless state, where divine consciousness is naturally present in everyday life, not just in deep meditation.

How to Cultivate It (General Practices)

Mindful Breathing: Deep, conscious breaths to calm the body and focus attention.

Present Moment Awareness: Gently bringing wandering thoughts back to the body or a chosen focus without judgment.

Letting Go: Releasing self-identification with thoughts, feelings, and memories, allowing the mind to settle naturally.

Dedication: Giving full, loving attention to an activity, whether a hobby or a chore, to find the quality of consciousness that arises.

Psychology of Samadhi – Based on Patanjali's Yoga Sutras & 45 Years ...

The speaker shares insights and observations from 45 years of meditation practice, describing techniques used, experiences produce...

YouTube

How to Experience Samadhi: A Technique for Micro-Samadhi

The technique for micro-Samadhi is as follows: Begin by becoming as conscious as possible of your breathing. Take three or four de...

Pilgrimage of the Heart Yoga

Guided Meditation: Settling into the Body; Samadhi (9) Recognizing ...

To begin settling into the body, one can gently close their eyes and mentally set aside past memories, judgments, and self-conclus...

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Samadhi

Wikipedia

<https://en.wikipedia.org/wiki/Samadhi>

Samādhi (Pali and Sanskrit: समाधि), in the Indian religions, is a state of meditative consciousness. samādhi is a non-dualistic state of consciousness

samadhi from en.wikipedia.org

Samadhi (shrine)

Samadhi (disambiguation)

Bhava samadhi

People also ask

How long does samadhi last?

How does samadhi feel like?

How can I practice samadhi?

What is the difference between meditation and samadhi?

Feedback

Samadhi – A Taste of "That Which is Not"

Isha Foundation

<https://isha.sadhguru.org/wisdom/article/samadhi-to...>

Samadhi is a state of equanimity where the intellect goes beyond its normal function of discrimination. This in turn, loosens one from his or her physical body.

samadhi from isha.sadhguru.org

What people are saying

What is Samadhi? Samadhi is a profound state of meditative consciousness in Indian religions (Hinduism, Buddhism, Yoga) representing ultimate absorption, bliss, or union with the Absolute, achieved through deep concentration where the self merges with the object of focus, leading to spiritual liberation (Moksha/Nirvana). It's the culmination of yogic practice (Ashtanga Yoga's 8th limb) and the Noble Eightfold Path, characterized by joyful calm, heightened awareness, and freedom from ego-driven thoughts, transcending ordinary material experience.

170+ likes · 6 days ago

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Instagram

Samadhi

Popular comment · I have read that in everyday Hindi speech, the most common use is something like, "Did you hear about Uncle Anish? Last night he attained samadhi." In the end, we will all enter a state of continuous samadhi, the complete and final citta-vrtti-nirodhah. The yoga sutras describe various types of samadhi, and depending on the commentator, there are anywhere from 2 to 20+ specific states of samadhi. These samadhis may arise spontaneously and many of us will have had such an experience. The difference between the spontaneous samadhis and the samadhi which is the eighth limb of yoga is that to cultivate the former, all we can do is try to create the conditions under which they will occur; the latter can be induced with intention. Note how many of

my fellow yogis describe their spontaneous experiences of samadhi, while walking, dancing, chanting, playing music, running, playing sports, the list goes on and on. While in meditation, I sometimes enter the Place of Perfect Stillness, which is another type of samadhi. And that is itself but a pale reflection of the True Stillness we will all experience in final samadhi. From there will I go on to kaivalya (oneness)? I cannot say. Who knows what cosmic truths will drive me back onto the wheel of dharma.

.

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r/yoga
Reddit

What's this new trend of calling samadhi a s cide? Samadhi is a yogic exit a conscious, peaceful dissolution of the body after attaining complete liberation. S**cide is driven by suffering, confusion, or escape. It's examples present in almost all hindu traditions.

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How to Cultivate Inner Stillness and Experience True Samadhi

16.9K+ views · 1 month ago

Om Swami · YouTube
Spiritual leader & author

Srila Prabhupad's samadhi sayan darshan few moments ago at Vrindavan dham

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Kriyayoga- Experience Samadhi

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Kriyayoga master

0:53

Breath Stops, Ego Dissolves — Transcending 6 Samadhi States to Pure Consciousness
2.4K+ views · 4 weeks ago

Swami Nityananda Giri · YouTube

Kriya yoga acharya

Want to start meditation and deep meditation (samadhi)

Popular comment · That's not Advaita Vedanta

.

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r/AdvaitaVedanta

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The mysterious state of Samadhi ! Explore the full depth with Sadhguru #sadhguru

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What is the Difference Between Deep Sleep and Samadhi | Patanjali Yog Sutra by

Swamiji Mukundananda

1.3K+ views · Sep 17, 2025

JKYog Academy · YouTube

Spiritual organization founded by Swami Mukundananda

The Subtle Secret to Sustaining Samadhi. Journey into a fascinating account of spiritual discipline, where ancient herbs like neem were used to anchor one's being in Nirvikalpa Samadhi and Turiyatita. Experience the challenge of maintaining this elevated state

50+ reactions · Sep 25, 2025

srinithyananda · Facebook
Hinduism reviver & spiritual leader
A Seeker's Guide to Samadhi

Yoga International
<https://yogainternational.com> › article › view › a-seeker...
Samadhi dawns when your mind becomes completely absorbed in the object occupying the space to which you have confined it. In samadhi, the process of ...

Things to know
Role in Buddhism

.
What is the role of samadhi in Buddhism?
Types

.
What are the different types of samadhi?
Samadhi | Definition, Hinduism, Buddhism, Eightfold Path ...

Britannica
<https://www.britannica.com> › ... › Philosophical Issues
Nov 21, 2025 — Samadhi is a state of profound and utterly absorptive contemplation of the Absolute that is undisturbed by desire, anger, or any other ego-generated thought or ...
samadhi from www.britannica.com

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Psychology of Samadhi – Based on Patanjali's Yoga Sutras ...
YouTube · ArshaBodha - Swami Tadatmananda
Jul 20, 2023
YouTube · ArshaBodha - Swami Tadatmananda

17:22
Learn about the practice of meditation, the importance of intention, and the teachings of Patanjali's Yoga Sutras for spiritual growth and enlightenment.
Day 18: Samadhi State Meditation - 10 Minutes | 30 Day of ...
YouTube · FitMind
Oct 17, 2024
YouTube · FitMind

12:40
Samadhi is a meditative state of collected mind, free from distractions, and filled with a blissful feeling.
What is Samadhi? — Christina Feldman
YouTube · Tricycle
Mar 20, 2023
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4:28

Samadhi is the integration of body, mind, and present moment, like a sheepdog gathering sheep.

Feedback

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How to Experience Samadhi: A Technique for Micro-Samadhi

Pilgrimage of the Heart Yoga

<https://pilgrimageyoga.com> › blog › how-to-experience...

The technique for micro-Samadhi is as follows: Begin by becoming as conscious as possible of your breathing. Take three or four deep slow conscious breaths.

What is "samadhi"? : r/Buddhism

Reddit · r/Buddhism

10+ comments · 3 years ago

Samadhi is concentration, absorption, quiescence, stillness, etc. The term "concentration" is the most direct, but the Buddhist concept of ...

10 answers

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Top answer:

Something relevant I posted last month: Dhyāna or jhana is meditation, but more specifically ...

Samadhi : r/yoga

38 answers

Nov 6, 2025

How commonly are people actually achieving samadhi?

64 answers

Feb 21, 2024

More results from www.reddit.com

Part 18: Kundalini, Meditation and Samadhi - Savikalpa ...

Brent Spirit

<https://www.brentspirit.com> › kundaliniseries › kundali...

Jan 9, 2025 — Samadhi is a sanskrit term referring to a state of meditation. It can be translated to something like - absorption in consciousness.

samadhi from www.brentspirit.com

Samadhi

Lion's Roar

<https://www.lionsroar.com> › buddhism › samadhi

Samadhi, a Sanskrit word meaning "concentration," can refer to both the activity of Buddhist meditation and the absorbed state of mind of a meditating person.

samadhi from www.lionsroar.com

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Samadhi

Samadhi | Nature Music Meditation

Samadhi: Unity of Consciousness and Existence by Ivan Antic ...

Samadhi | Lion's Roar

Samadhi: A Documentary About Flow, Meditation & Nonduality

Samādhi, in the Indian religions, is a state of meditative consciousness. In many such traditions, the cultivation of samādhi through various meditation methods is essential for the attainment of spiritual liberation. In Buddhism, it is the last of the eight elements of the Noble Eightfold Path.

Source:

Wikipedia

Burmese: သမာဓိ; (MLCTS: samardhi)

Chinese: 三昧 or 三摩地 or 定; (Pinyin: sānmèi or sānmóde or dìng)

English: concentration; meditative consciousness; 'bringing together'

Japanese: 三昧; (Rōmaji: sanmai)

Khmer: សមាធិ; (UNGEGN: sâméathī)

Korean: 삼매; (RR: sammae)

Pali: samādhī

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Samadhi

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An image of the Buddha in samadhi from Gal Vihara, Sri Lanka

Statue of a meditating Shiva, Rishikesh

Samādhi (Pali and Sanskrit: समाधि), in the Indian religions, is a state of meditative consciousness. In many such traditions, the cultivation of samādhi through various meditation methods is essential for the attainment of spiritual liberation (known variously as nirvana, moksha).[1]

In Buddhism, it is the last of the eight elements of the Noble Eightfold Path.[web 1] In the Ashtanga Yoga tradition, it is the eighth and final limb identified in the Yoga Sutras of Patanjali.[2][3] In Jain meditation, samadhi is considered one of the last stages of the practice just prior to liberation.[1]

In the oldest Buddhist sutras, on which several contemporary western Theravada

teachers rely, it refers to the development of an investigative and luminous mind that is equanimous and mindful. In the yogic traditions and the Buddhist commentarial tradition, on which the Burmese Vipassana movement and the Thai Forest tradition rely, it is interpreted as a meditative absorption or trance attained by the practice of dhyāna.[4]

Definitions

Samadhi may refer to a broad range of states.[5][6][7] A common understanding regards samadhi as meditative absorption:[5]

Sarbacker: samādhi is meditative absorption or contemplation.[4]

Diener, Erhard & Fischer-Schreiber: samādhi is a non-dualistic state of consciousness in which the consciousness of the experiencing subject becomes one with the observing object.[8]

Shivananda: "When the mind is completely absorbed in one object of meditation, it is termed Samadhi." [note 1]

In a Buddhist context, samadhi is a state of intensified awareness and focus:

Dogen: "The Buddha says: 'When you monks unify your minds, the mind is in samadhi. Since the mind is in samadhi, you know the characteristics of the creation and destruction of the various phenomena in the world [...] When you gain samadhi, the mind is not scattered, just as those who protect themselves from floods guard the levee.'" [9]

Richard Shankman: "The term samadhi basically means 'undistractedness.'" [10] It may be viewed as "an exclusive focus on a single object," [11] but also as "a broader state of awareness in which the mind remains steady and unmoving, yet aware of a wide range of phenomena around the meditation object." [11] According to Shankman, the related term citta's ekaggata may be rendered as "one-pointedness," fixated on a single object, but also as "unification of mind," in which mind becomes very still but does not merge with the object of attention, and is thus able to observe and gain insight into the changing flow of experience. [11]

Dan Lusthaus: "Samadhi provides the methodology and context within which experience is to be examined [...] Samadhi, by training, focusing/collecting, cleansing and calming the mind [...] facilitates things being finally known (janatti) and seen (passati) just as they are (tathata)." [12]

Keren Arbel: "Samadhi is depicted [in the Buddhist sutras] as a broad field of awareness, knowing but non-discursive [...] a stable, discerning and focused mind." [5]

Tilman Vetter argues that the second, third and fourth dhyana in Buddhism, samma-samadhi, "right samadhi," build on a "spontaneous awareness" (sati) and equanimity which is perfected in the fourth dhyana. [13]

In Hinduism, samadhi is also interpreted as the identification with the Absolute:

Paramahansa Yogananda: A soundless state of breathlessness. A blissful super consciousness state in which a yogi perceives the identity of the individualized Soul and Cosmic Spirit. [14]

Etymology

Sanskrit

Various interpretations for the term's etymology are possible, either with the root sam ("to bring together") or sama ("the same, equalized, the convergence of two distinct things"). According to Dan Lusthaus, samadhi refers to either bringing to consciousness the samskaras ("buried latencies"), or meditative concentration on a meditation object: [15]

sam, "to bring together"; adhi, "to place on, put, to impregnate, to give, to receive": the bringing together of cognitive conditions," "bringing the buried latencies or samskaras into full view," so "the obscure and hidden become clear objects of cognition," "the womb through which insight is born." [15]

sama, "the same, equalized, the convergence of two distinct things based on some commonality"; adhi, "higher, better, most skilfully achieved": "the skillful unification of mind and object," "the mental equanimity conducive to and derived from attention perfectly focused on its object." "[S]ometimes treated as synonymous with ekacitta, 'one-focused mind,' i.e. mind (citta) completely focused on and at one (eka) with its object." [15][16]

Etymologies for sam-ā-dhā include:

sam-ā-dhā: "'to collect' or 'to bring together', thus suggesting the concentration or unification of the mind"; generally translated [in Buddhism] as "concentration." [17]

sam-ā-dhā: "to hold together, to concentrate upon." [18]

sam, "completely"; ā, "the return towards the subject"; dha, "maintaining together: 'to assemble completely'; "the tension borne between two poles of existence (object and thought) is reduced to zero." [19]

sam, "together" or "integrated"; ā, "towards"; dhā, "to get, to hold": to acquire integration or wholeness, or truth (samāpatti);

sam, "together"; ā, "toward"; stem of dadhati, "puts, places": a putting or joining;

Particular Hindu/yoga interpretations include:

sam, "perfect" or "complete"; dhi, "consciousness": "all distinctions between the person who is the subjective meditator, the act of meditation and the object of meditation merge into oneness" (Stephen Sturgess); [20]

sam, "with"; ādhi, "Lord": Union with the Lord (Stephen Sturgess); [18]

sama, "equanimous"; dhi, "buddhi or the intellect": equanimous intellect, non-discriminating intellect (Sadhguru); [21]

sama, "balance"; ādi, "original": "a state that is equal to the original state, which is the state that prevailed before we came into existence"; "original balance" (Kamlesh D. Patel). [22]

Chinese

Common Chinese terms for samādhi include the transliterations sanmei (三昧) and sanmodi (三摩地 or 三摩提), as well as the translation of the term literally as ding (定 "stability"). Kumarajiva's translations typically use sanmei (三昧), while the translations of Xuanzang tend to use ding (定 "stability"). The Chinese Buddhist canon includes these, as well as other translations and transliterations of the term.

Buddhism

Translations of

samādhi

English concentration; meditative consciousness; 'bringing together'

Sanskrit समाधि

(IAST: samādhī)

Pali samādhī

Burmese သမာဓိ

(MLCTS: samardhi)

Chinese 三昧 or 三摩地 or 定

(Pinyin: sānmèi or sānmóde or dìng)

Japanese 三昧

(Rōmaji: sanmai)

Khmer សមាធិ

(UNGEGN: sāméathī)

Korean 삼매

(RR: sammae)

Tibetan ཏིང་ངེ་འཛིན་

(Wylie: ting nge 'dzin)

Thai สมานธิ

(RTGS: samathi)

Vietnamese định

(Chữ Nôm: 定)

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Samma-samādhi and dhyāna (jhāna)

Uses of samādhi (based on AN IV.41)

object of concentration development

four jhānas pleasant abiding (sukha-vihārāya) in this life (ditṭhadhamma)

perception (saññā) of light (āloka) knowing (ñāṇa) and seeing (dassana)

arising, passing, fading of feelings (vedanā), perceptions (saññā) and thoughts (vitakkā)

mindfulness (sati) and clear comprehension (sampajañña)
arising and fading of the five aggregates of clinging (pañc'upādāna-khandha)
extinction (khaya) of the taints (āśava) [Arahantship]

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Main article: Dhyāna in Buddhism

Samma-samadhi, "right samadhi," is the last of the eight elements of the Noble Eightfold Path.[web 1] When samadhi is developed, things are understood as they really are.[23]

Samma-samadhi is explicated as dhyana (jhāna, Pali: P1), which is traditionally interpreted as one-pointed concentration. Yet, in the stock formula of dhyāna samādhi is only mentioned in the second dhyana, to give way to a state of equanimity and mindfulness, in which one keeps access to the senses in a mindful way, avoiding primary responses to the sense-impressions.[24][25]

The origins of the practice of dhyāna are a matter of dispute.[26][27] According to Crangle, the development of meditative practices in ancient India was a complex interplay between Vedic and non-Vedic traditions.[28] According to Bronkhorst, the four rūpa jhāna may be an original contribution of the Buddha to the religious landscape of India, which formed an alternative to the painful ascetic practices of the Jains, while the arūpa jhāna were incorporated from non-Buddhist ascetic traditions.[26] Alexander Wynne argues that dhyāna was incorporated from Brahmanical practices, in the Nikayas ascribed to Alara Kalama and Uddaka Ramaputta. These practices were paired to mindfulness and insight, and given a new interpretation.[27] Kalupahana also argues that the Buddha "reverted to the meditational practices" he had learned from Alara Kalama and Uddaka Ramaputta.[29]

The rupa jhānas

Table: Rūpa jhāna

In the sutras, jhāna is entered when one 'sits down cross-legged and establishes mindfulness'. According to Buddhist tradition, it may be supported by ānāpānasati, mindfulness of breathing, a core meditative practice which can be found in almost all schools of Buddhism. The Suttapiṭaka and the Agamas describe four stages of rūpa jhāna. Rūpa refers to the material realm, in a neutral stance, as different from the kāma-realm (lust, desire) and the arūpa-realm (non-material realm).[33] While interpreted in the Theravada-tradition as describing a deepening concentration and one-pointedness, originally the jhānas seem to describe a development from investigating body and mind and abandoning unwholesome states, to perfected equanimity and watchfulness,[34] an understanding which is retained in Zen and Dzogchen.[35][34] The stock description of the jhānas, with traditional and alternative interpretations, is as follows:[34][note 2]

First jhāna:

Separated (vivicceva) from desire for sensual pleasures, separated (vivicca) from [other] unwholesome states (akusalehi dhammehi, unwholesome dhammas[36]), a bhikkhu enters upon and abides in the first jhana, which is [mental] pīti ("rapture," "joy") and

[bodily] sukha ("pleasure"; also: 'lasting', in contrast to 'transient' (dukkha)) "born of viveka" (traditionally, "seclusion"; alternatively, "discrimination" (of dhamma's)[37][note 3]), accompanied by vitarka-vicara (traditionally, initial and sustained attention to a meditative object; alternatively, initial inquiry and subsequent investigation[40][41][42] of dhammas (defilements[43] and wholesome thoughts[44][note 4]); also: "discursive thought"[note 5]).

Second jhāna:

Again, with the stilling of vitarka-vicara, a bhikkhu enters upon and abides in the second jhana, which is [mental] pīti and [bodily] sukha "born of samadhi" (samadhi-ji; trad. born of "concentration"; altern. "knowing but non-discursive [...] awareness,"[5] "bringing the buried latencies or samskaras into full view"[52][note 6]), and has sampasadana ("stillness,"[53] "inner tranquility"[50][note 7]) and ekaggata (unification of mind,[53] awareness) without vitarka-vicara;

Third jhāna:

With the fading away of pīti, a bhikkhu abides in upekkhā (equanimity, "affective detachment"[50][note 8]), sato (mindful) and [with] sampajañña ("fully knowing,"[54] "discerning awareness"[55]). [Still] experiencing sukha with the body, he enters upon and abides in the third jhana, on account of which the noble ones announce, "abiding in [bodily] pleasure, one is equanimous and mindful".

Fourth jhāna:

With the abandoning of [the desire for] sukha ("pleasure") and [aversion to] dukkha ("pain"[56][55]) and with the previous disappearance of [the inner movement between] somanassa ("gladness,"[57]) and domanassa ("discontent"[57]), a bhikkhu enters upon and abides in the fourth jhana, which is adukkham asukham ("neither-painful-nor-pleasurable,"[56] "freedom from pleasure and pain"[58]) and has upekkhā-sati-parisuddhi (complete purity of equanimity and mindfulness).[note 9]

The arupās

See also: Formless Realm

Appended to the jhana-scheme are four meditative states, referred to in the early texts as arupās or as āyatana. They are sometimes mentioned in sequence after the first four jhānas and thus came to be treated by later exegetes as jhānas. The immaterial are related to, or derived from, yogic meditation, and aim more specific at concentration, while the jhanas proper are related to the cultivation of the mind. The state of complete dwelling in emptiness is reached when the eighth jhāna is transcended. The four arupās are:

fifth jhāna: infinite space (Pali ākāsānañcāyatana, Skt. ākāśānantyāyatana),

sixth jhāna: infinite consciousness (Pali viññāṇañcāyatana, Skt. vijñānānantyāyatana),

seventh jhāna: infinite nothingness (Pali ākiñcaññāyatana, Skt. ākiṃcanyāyatana),

eighth jhāna: neither perception nor non-perception (Pali nevasaññānāsaññāyatana, Skt. naivasamjñānāsamjñāyatana).

Although the "Dimension of Nothingness" and the "Dimension of Neither Perception nor Non-Perception" are included in the list of nine jhanas attributed to the Buddha, they are not included in the Noble Eightfold Path. Noble Path number eight is "Samma Samadhi" (Right Concentration), and only the first four Jhanas are considered "Right

Concentration". When all the jhanas are mentioned, the emphasis is on the "Cessation of Feelings and Perceptions" rather than stopping short at the "Dimension of Neither Perception nor Non-Perception".

Theravāda

Samadhi as concentration

According to Gunaratana, the term 'samādhi' derives from the roots 'sam-ā-dhā', which means 'to collect' or 'bring together', and thus it is generally translated as "concentration." In the early Buddhist texts, samādhi is also associated with the term samatha (calm abiding). In the commentarial tradition, samādhi is defined as ekaggata, one-pointedness of mind (Cittass'ekaggatā).[17]

Buddhaghosa defines samādhi as "the centering of consciousness and consciousness concomitants evenly and rightly on a single object [...] the state in virtue of which consciousness and its concomitants remain evenly and rightly on a single object, undistracted and unscattered".[60] According to Buddhaghosa, the Theravada Pali texts mention four attainments of samādhi:

Momentary concentration (khanikasamādhi): a mental stabilization which arises during samatha meditation.

Preliminary concentration (parikammasamādhi): arises out of the meditator's initial attempts to focus on a meditation object.

Access concentration (upacārasamādhi): arises when the five hindrances are dispelled, when jhāna is present, and with the appearance the 'counterpart sign' (patibhaganimitta).

Absorption concentration (appanasamādhi): the total immersion of the mind on its meditation of object and stabilization of all four jhānas.

According to Buddhaghosa, in his influential standard-work Visuddhimagga, samādhi is the "proximate cause" to the obtainment of wisdom.[61] The Visuddhimagga describes 40 different objects for meditation, which are mentioned throughout the Pali canon, but explicitly enumerated in the Visuddhimagga, such as mindfulness of breathing (ānāpānasati) and loving kindness (mettā).[62]

Criticism

While the Theravada-tradition interprets dhyana as one-pointed concentration, this interpretation has become a matter of debate. According to Richard Gombrich, the sequence of the four rupa-jhanas describes two different cognitive states: "I know this is controversial, but it seems to me that the third and fourth jhanas are thus quite unlike the second."[25][note 10]

Alexander Wynne states that the dhyana-scheme is poorly understood.[63] According to Wynne, words expressing the inculcation of awareness, such as sati, sampajāno, and upekkhā, are mistranslated or understood as particular factors of meditative states,[63] whereas they refer to a particular way of perceiving the sense objects.[63][note 11][note 12]

Several western teachers (Thanissaro Bhikkhu, Leigh Brazington, Richard Shankman) make a distinction between 'sutta-oriented' jhana and 'Visuddhimagga-oriented' jhāna. [65][full citation needed] Thanissaro Bhikkhu has repeatedly argued that the Pali Canon and the Visuddhimagga give different descriptions of the jhanas, regarding the Visuddhimagga-description to be incorrect.[65][citation needed] Keren Arbel has conducted extensive research on the jhānas and the contemporary criticisms of the commentarial interpretation. Based on this research, and her own experience as a senior meditation-teacher, she gives a reconstructed account of the original meaning of the dhyanas. She argues that the four jhānas are the outcome of both calming the mind and developing insight into the nature of experience and cannot not be seen in the suttas as two distinct and separated meditation techniques, but as integral dimensions of a single process that leads to awakening. She concludes that "the fourth jhāna is the optimal experiential event for the utter de-conditioning of unwholesome tendencies of mind and for the transformation of deep epistemological structures. This is because one embodies and actualizes an awakened awareness of experience." [34]

Mahāyāna

Bodhisattva seated in meditation. Afghanistan, 2nd century CE.

Indian Mahāyāna

The earliest extant Indian Mahāyāna texts emphasize ascetic practices, forest-dwelling, and states of meditative oneness, i.e. samādhi. These practices seem to have occupied a central place in early Mahāyāna, also because they "may have given access to fresh revelations and inspiration". [66]

Indian Mahāyāna traditions refer to numerous forms of samādhi, for example, Section 21 of the Mahavyutpatti records 118 distinct forms of samādhi [67] and the Samadhiraja Sutra has as its main theme a samādhi called 'the samādhi that is manifested as the sameness of the essential nature of all dharmas' (sarva-dharma-svabhavā-samatā-vipañcita-samādhi). [68][note 13]

Vimokṣamukha

Further information: Sunyata as meditative state

Buddhist Pali texts describe three kinds of samādhi which the commentarial tradition identify as the 'gates of liberation' (vimokṣamukha): [note 14]

Signlessness-samadhi (Sa: ānimitta-samādhi) (Pi: animitto samādhi) or marklessness-concentration (Sa: alakṣaṇa-samādhi)

Aimlessness-samadhi (Sa: apraṇihita-samādhi) (Pi: appaṇihito samādhi)

Emptiness-samadhi (Sa: śūnyatā-samādhi) (Pi: suññato samādhi)

According to Polak, these are alternative descriptions of the four dhyanas, describing the cognitive aspects instead of the bodily aspects. [69] According to Polak, in the final stages of dhyana no ideation of experience takes place, and no signs are grasped (animitta samādhi), which means that the concentrated attention cannot be directed

(apraṇihita samādhi) towards those signs, and only the perception of the six senses remains, without a notion of "self" (suññata samādhi).[69]

In the Chinese Buddhist tradition these are called the 'three doors of liberation' (sān jiětuō mén, 三解脱門):[70] These three are not always cited in the same order. Nagarjuna, a Madhyamaka Buddhist scholar, in his Maha-prajnaparamita-sastra, listed apraṇihita before ānimitta in his first explanation on these "three samādhi", but in later listings and explanations in the same work reverted to the more common order. Others, such as Thích Nhất Hạnh, a Thien Buddhist teacher, list apraṇihita as the third after sūnyatā and ānimitta.[70][71] Nagarjuna lists these three kinds of samādhi among the qualities of the bodhisattva.[70]

Signlessness samādhi

According to Nagarjuna, signlessness-samadhi is the samādhi in which one recognises all dharmas are free of signs (ānimitta).[70] According to Thích Nhất Hạnh, "signs" refer to appearances or form, likening signlessness samadhi to not being fooled by appearances, such as the dichotomy of being and non-being.[72]

Aimlessness-samādhi

'Aimlessness', also translated as 'uncommittedness' or 'wishlessness' (Chinese wúyuàn 無願, lit. 'non-wishing', or wúzuò 無作, lit. 'non-arising'), literally means 'placing nothing in front'. According to Dan Lusthaus, aimlessness-samadhi is characterised by a lack of aims or plans for the future and no desire for the objects of perception.[note 15] According to Nagarjuna, aimlessness-samadhi is the samādhi in which one does not search for any kind of existence (bhāva), letting go of aims or wishes (praṇidhāna) regarding conditioned phenomena and not producing the three poisons (namely, passion, aggression, and ignorance) towards them in the future.[70]

Emptiness-samādhi

According to Nagarjuna, emptiness-samadhi is the samādhi in which one recognises that the true natures of all dharmas are absolutely empty (atyantaśūnya), and that the five aggregates are not the self (anātman), do not belong to the self (anātmya), and are empty (śūnya) without self-nature.[70]

Zen

A traditional Chinese Chán Buddhist master in Taiwan, sitting in meditation

Main articles: Chan Buddhism and Zen Buddhism

Indian dhyāna was translated as chán in Chinese, and zen in Japanese. Ideologically the Zen-tradition emphasizes prajñā and sudden insight, but in the actual practice prajñā and samādhi, or sudden insight and gradual cultivation, are paired to each other.[73][74] Especially some lineages in the Rinzai school of Zen stress sudden insight, while the Sōtō school of Zen lays more emphasis on shikantaza, training awareness of the stream of thoughts, allowing them to arise and pass away without interference. Historically, many traditional Japanese arts were developed or refined to attain samādhi, including

incense appreciation (香道, kodō), flower arranging (華道, kadō), the tea ceremony (茶道, sadō), calligraphy (書道, shodō), and martial arts such as archery (弓道, kyūdō). The Japanese character 道 means the way or the path and indicates that disciplined practice in the art is a path to samādhi.[citation needed]

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Patanjali's Yoga Sūtras

Main article: Yoga Sutras of Patanjali

Samādhi is the eighth limb of the Yoga Sūtras, following the sixth and seventh limbs of dhāraṇā and dhyāna respectively.

Samyama

Main article: Samyama

According to Taimni, dhāraṇā, dhyāna, and samādhi form a graded series:[75]

Dhāraṇā — In dhāraṇā, the mind learns to focus on a single object of thought. The object of focus is called a pratyaya. In dhāraṇā, the yogi learns to prevent other thoughts from intruding on focusing awareness on the pratyaya.

Dhyāna — Over time and with practice, the yogin learns to sustain awareness of only the pratyaya, transforming dhāraṇā into dhyāna. In dhyāna, the yogin realizes the triplicity of perceiver (the yogin), perceived (the pratyaya), and the act of perceiving. The key distinction of dhyāna is the gradual minimization of the perceiver, leading to the fusion of the observer with the observed (the pratyaya).

Samādhi — When the yogin sustains focus on the pratyaya and minimizes self-consciousness, dhyāna transforms into samādhi, where the yogin fuses with the pratyaya. Patanjali compares this to a transparent jewel on a coloured surface: the jewel takes on the colour of the surface. Similarly, in samādhi, the consciousness of the yogin fuses with the object of thought, the pratyaya. The pratyaya is like the coloured surface,

and the yogin's consciousness is like the transparent jewel.[a]

Samādhi in the Yoga Sūtras

Samādhi is oneness with the object of meditation. There is no distinction between act of meditation and the object of meditation. Samādhi is of two kinds, with and without support of an object of meditation:[76][web 2][web 3]

Samprajñata samādhi (also called savikalpa samādhi and sabija samādhi,[web 4][note 16]) refers to samādhi with the support of an object of meditation.[web 2][note 17] In Sutra 1:17 Patanjali tells us that samprajñata samādhi comprises four stages: "complete high consciousness (samprajñata samādhi) is that which is accompanied by vitarka (deliberation), vicara (reflection), ānanda (ecstasy), and asmitā (a sense of 'I'-ness)".[80][81][note 18]

The first two, deliberation and reflection, form the basis of the various types of samāpatti:[80][81]

Savitarka, "deliberative":[80][note 19] The mind, citta, is concentrated upon a gross object of meditation, an object with a manifest appearance that is perceptible to our senses, such as a flame of a lamp, the tip of the nose, or the image of a deity.[web 2][83] Conceptualization (vikalpa) still takes place, in the form of perception, the word and the knowledge of the object of meditation.[80] When deliberation ends, this is called nirvitarka samāpatti, where the mind transcends cognitive perception and consciousness directly encounters true reality.[84][85][note 20]

Savichara, "reflective":[83] the mind, citta, is concentrated upon a subtle object of meditation, which is not perceptible to the senses, but arrived at through inference,[web 2][83] such as the senses, the process of cognition, the mind, the I-am-ness,[note 21] the chakras, the inner-breath (prana), the nadis, the intellect (buddhi).[83] Baba Hari Dass noted that in savichāra samādhi mind principally reflects the subtle objects of the senses (tanmātra) and their characteristics of space (deśha) and time (kāla), as well as their causation (nimitta) via the sense of "I-am-ness".[86] The stilling of reflection is called nirvichara samāpatti.[83][note 22]

The last two associations, sānanda samādhi and sāsmitā, are respectively a state of meditation, and an object of savichara samādhi:

Ānanda, "with bliss": also known as "supreme bliss", or "with ecstasy", this state emphasizes the still subtler state of bliss in meditation; ānanda is free from vitarka and vicara.[web 2]

Āsmitā, "with egoity": the citta is concentrated upon the sense or feeling of "I-am-ness".[web 2]

Asamprajñata samādhi (also called nirvikalpa samādhi and nirbija samādhi)[web 3] refers to samādhi without the support of an object of meditation,[web 2] which leads to knowledge of purusha or consciousness, the subtlest element.[83][note 23]

Samprajñata samādhi

According to Paramahansa Yogananda, in this state one lets go of the ego and becomes aware of Spirit beyond creation. The soul is then able to absorb the fire of Spirit-Wisdom that "roasts" or destroys the seeds of body-bound inclinations. The soul as the meditator, its state of meditation, and the Spirit as the object of meditation all become one. The separate wave of the soul meditating in the ocean of Spirit becomes

merged with the Spirit. The soul does not lose its identity, but only expands into Spirit. In savikalpa samādhi the mind is conscious only of the Spirit within; it is not conscious of the exterior world. The body is in a trancelike state, but the consciousness is fully perceptive of its blissful experience within.[88]

Apollo 14 astronaut Edgar Mitchell, founder of the Institute of Noetic Sciences, has compared the experience of seeing the earth from space, also known as the overview effect, to savikalpa samādhi.[89]

Ānanda and asmitā

According to Ian Whicher, the status of ānanda and āsmitā in Patanjali's system is a matter of dispute.[90] According to Maehle, the first two constituents, deliberation and reflection, form the basis of the various types of samāpatti.[80] According to Feuerstein:

"Joy" and "I-am-ness" [...] must be regarded as accompanying phenomena of every cognitive [ecstasy]. The explanations of the classical commentators on this point appear to be foreign to Patanjali's hierarchy of [ecstatic] states, and it seems unlikely that ānanda and asmita should constitute independent levels of samādhi.[90]

Ian Whicher disagrees with Feuerstein, seeing ānanda and asmitā as later stages of nirvicara-samāpatti.[90] Whicher refers to Vācaspati Miśra (900–980 CE), the founder of the Bhāmātī Advaita Vedānta who proposes eight types of samāpatti:[91]

Savitarka-samāpatti and nirvitarka-samāpatti, both with gross objects as objects of support;

Savicāra-samāpatti and nirvicāra-samāpatti, both with subtle objects as objects of support;

Sānanda-samāpatti and nirānanda-samāpatti, both with the sense organs as objects of support

Sāsmītā-samāpatti and nirasmitā-samāpatti, both with the sense of "I-am-ness" as support.

Vijnana Bikshu (c. 1550–1600) proposes a six-stage model, explicitly rejecting Vacaspati Misra's model. Vijnana Bikshu regards joy (ānanda) as a state that arises when the mind passes beyond the vicara stage.[81] Whicher agrees that ānanda is not a separate stage of samādhi.[81] According to Whicher, Patanjali's own view seems to be that nirvicara-samādhi is the highest form of cognitive ecstasy.[81]

According to Sarasvati Buhrman, "Babaji once explained that when people feel blissful sensations during sādhanā, on a gross level the breath is equal in both nostrils, and on the subtle level pranic flow in ida and pingala nadis is balanced. This is called the sushumna breath because the residual prana of the sushuma, the kundalini, flows in sushumna nadi, causing sattva guna to dominate. "It creates a feeling of peace. That peace is ānanda". In sānanda samādhi the experience of that ānanda, that sattvic flow, is untainted by any other vrittis, or thoughts, save the awareness of the pleasure of

receiving that bliss".[92]

Asamprajñata samādhi

According to Maehle, asamprajñata samādhi (also called nirvikalpa samādhi and nirbija samādhi)[web 3] leads to knowledge of purusha or consciousness, the subtlest element. [83] Heinrich Zimmer distinguishes nirvikalpa samādhi from other states as follows:

Nirvikalpa samādhi, on the other hand, absorption without self-consciousness, is a mergence of the mental activity (cittavṛtti) in the Self, to such a degree, or in such a way, that the distinction (vikalpa) of knower, act of knowing, and object known becomes dissolved — as waves vanish in water, and as foam vanishes into the sea.[93]

Swami Sivananda describes nirbija samādhi (lit. "samādhi" without seeds) as follows:

"Without seeds or Samskaras [...] All the seeds or impressions are burnt by the fire of knowledge [...] all the Samskaras and Vasanas which bring on rebirths are totally freed up. All Vrittis or mental modifications that arise from the mind-lake come under restraint. The five afflictions, viz., Avidya (ignorance), Asmita (egoism), Raga-dvesha (love and hatred) and Abhinivesha (clinging to life) are destroyed and the bonds of Karma are annihilated [...] It gives Moksha (deliverance from the wheel of births and deaths). With the advent of the knowledge of the Self, ignorance vanishes. With the disappearance of the root-cause, viz., ignorance, egoism, etc., also disappear".[web 3]

Sahaja samadhi

Ramana Maharshi distinguished between kevala nirvikalpa samadhi and sahaja nirvikalpa samādhi:[94][web 5][web 6]

Sahaja samadhi is a state in which a silent level within the subject is maintained along with (simultaneously with) the full use of the human faculties.[94]

Kevala nirvikalpa samādhi is temporary,[web 5][web 6] whereas sahaja nirvikalpa samādhi is a continuous state throughout daily activity.[94] This state seems inherently more complex than sāmādhi, since it involves several aspects of life, namely external activity, internal quietude, and the relation between them.[94] It also seems to be a more advanced state, since it comes after the mastering of samādhi.[94][note 24][note 25]

Sahaja is one of the four keywords of the Nath sampradaya along with Svecchachara, Sama, and Samarasa. Sahaja meditation and worship was prevalent in Tantric traditions common to Hinduism and Buddhism in Bengal as early as the 8th–9th centuries.

Nirvikalpaka yoga

Nirvikalpaka yoga is a term in the philosophical system of Shaivism, in which, through samādhi, there is a complete identification of the "I" and Shiva, in which the very concepts of name and form disappear and Shiva alone is experienced as the real Self. In that system, this experience occurs when there is complete cessation of all thought-

constructs.[95]

Bhāva samādhi

Bhāva samādhi is a state of ecstatic consciousness that can sometimes be a seemingly spontaneous experience, but is recognized generally to be the culmination of long periods of devotional practices.[96] It is believed by some groups to be evoked through the presence of "higher beings".[97] Bhāva samādhi has been experienced by notable figures in Indian spiritual history, including Sri Ramakrishna Paramahansa and some of his disciples, Chaitanya Mahaprabhu and his chief disciple Nityananda, Mirabai and numerous saints in the bhakti tradition.[98]

Mahāsamādhi

In Hindu or Yogic traditions, mahāsamādhi, the "great" and final samādhi, is the act of consciously and intentionally leaving one's body at the moment of death.[99] According to this belief, a realized and liberated (Jivanmukta) yogi or yogini who has attained the state of nirvikalpa samādhi can consciously exit from their body and attain liberation at the moment of death while in a deep, conscious meditative state.[100]

Some individuals have, according to their followers, declared the day and time of their mahāsamādhi beforehand. These include Lahiri Mahasaya whose death on September 26, 1895, was of this nature, according to Paramahansa Yogananda.[100][101] Paramahansa Yogananda's own death on March 7, 1952, was described by his followers as entering mahāsamādhi.[102] Daya Mata, one of Yogananda's direct disciples, said that Yogananda on the previous evening had asked her "Do you realize that it is just a matter of hours and I will be gone from this earth?"[103]

Samadhi in the Bhagavad Gita

The Bhagavad Gita describes samadhi as the ultimate state of spiritual realization, marked by profound steadiness of mind and deep absorption in the true self. This state emerges when one transcends attachments to worldly pleasures and power (verse 2.44) and achieves a resolute, unwavering intellect fixed in spiritual truth, free from confusion (verse 2.53).[104]

Buddhist influences

Further information: Dhyāna in Buddhism

Patanjali's description of samādhi resembles the Buddhist jhānas.[105][note 26] According to Jianxin Li, samprajñata samādhi may be compared to the rūpa jhānas of Buddhism.[77] This interpretation may conflict with Gombrich and Wynne, according to whom the first and second jhāna represent concentration, whereas the third and fourth jhāna combine concentration with mindfulness.[78] According to Eddie Crangle, the first jhāna resembles Patanjali's samprajñata samādhi, which both share the application of vitarka and vicara.[79]

According to David Gordon White, the language of the Yoga Sūtras is often closer to "Buddhist Hybrid Sanskrit, the Sanskrit of the early Mahāyana Buddhist scriptures, than

to the classical Sanskrit of other Hindu scriptures".[106] According to Karel Werner:

Patanjali's system is unthinkable without Buddhism. As far as its terminology goes there is much in the Yoga Sutras that reminds us of Buddhist formulations from the Pāli Canon and even more so from the Sarvastivada Abhidharma and from Sautrāntika".[107]

Robert Thurman writes that Patañjali was influenced by the success of the Buddhist monastic system to formulate his own matrix for the version of thought he considered orthodox.[108] However, the Yoga Sutra, especially the fourth segment of Kaivalya Pada, contains several polemical verses critical of Buddhism, particularly the Vijñānavāda school of Vasubandhu.[109]

While Patañjali was influenced by Buddhism, and incorporated Buddhist thought and terminology,[110][111][112] the term "nirvikalpa samādhi" is unusual in a Buddhist context, though some authors have equated nirvikalpa samādhi with the formless jhānas and/or nirodha samāpatti.[113][114][115][77]

A similar term, nirvikalpa-jñāna, is found in the Buddhist Yogacara tradition, and is translated by Edward Conze as "undifferentiated cognition".[116] Conze notes that, in Yogacara, only the actual experience of nirvikalpa-jñāna can prove the reports given of it in scriptures. He describes the term as used in the Yogacara context as follows:

The "undiscriminate cognition" knows first the unreality of all objects, then realizes that without them also the knowledge itself falls to the ground, and finally directly intuites the supreme reality. Great efforts are made to maintain the paradoxical nature of this gnosis. Though without concepts, judgements and discrimination, it is nevertheless not just mere thoughtlessness. It is neither a cognition nor a non-cognition; its basis is neither thought nor non-thought.... There is here no duality of subject and object. The cognition is not different from that which is cognized, but completely identical with it. [117][note 27]

A different sense in Buddhist usage occurs in the Sanskrit expression nirvikalpayati (Pali: nibbikappa) that means "makes free from uncertainty (or false discrimination)" i.e. "distinguishes, considers carefully".[118]

Sikhism

This section uses texts from within a religion or faith system without referring to secondary sources that critically analyse them. Please help improve this article. (April 2024) (Learn how and when to remove this message)

The Samadhi of Ranjit Singh is located next to the iconic Badshahi Masjid in Lahore, Pakistan.

In Sikhism the word is used to refer to an action that one uses to remember and fix one's mind and soul on Waheguru.[citation needed] The Sri Guru Granth Sahib informs:

"Remember in meditation the Almighty Lord, every moment and every instant; meditate on God in the celestial peace of Samādhi." (p. 508)

"I am attached to God in celestial Samādhi." (p. 865)

"The most worthy Samādhi is to keep the consciousness stable and focused on Him." (p. 932)

The term Samadhi refers to a state of mind rather than a physical position of the body. The Scriptures explain:

"I am absorbed in celestial Samādhi, lovingly attached to the Lord forever. I live by singing the Glorious Praises of the Lord" (p. 1232)

"Night and day, they ravish and enjoy the Lord within their hearts; they are intuitively absorbed in Samadhi. ||2||" (p. 1259)

The Sikh Gurus inform their followers:

"Some remain absorbed in Samādhi, their minds fixed lovingly on the One Lord; they reflect only on the Word of the Shabad." (p. 503)[119]

Sufism

The idea of Fanaa in Sufi Islam has been compared to Samadhi.[120]

See also

flag India portal

Buddhism

Bhāvanā

Samatha

Sati (Buddhism)

Satori

Vipassanā

General

Ego death

Nondualism

Religious ecstasy

Samadhi (shrine)

Hinduism

Dhyana in Hinduism

Rāja yoga

Bhakti Yoga

Turiya

Islam

Baqaa

Fanaa

Jainism

Yogaḍṛṣṭisamuccaya

Jain meditation

Western traditions

Stoicism

Notes

Shivananda: "In Samadhi, There is neither physical nor mental consciousness. There is only spiritual consciousness. There is only Existence (Sat). That is your real Svarupa. When the water dries up in a pool, the reflection of the sun in the water also vanishes. When the mind melts in Brahman, when the mind-lake dries up, the reflected Chaitanya (Chidabhasa) also vanishes. The Jivatman (personality) goes away. There remains Existence alone." [citation needed]

Keren Arbel refers to Majjhima Nikaya 26, Ariyapariyesana Sutta, The Noble Search

See also:

* Majjhima Nikaya 111, Anuppada Sutta

* AN 05.028, Samadhanga Sutta: The Factors of Concentration.

See Johansson (1981), Pali Buddhist texts Explained to Beginners for a word-by-word translation.

Arbel explains that "viveka" is usually translated as "detachment," "separation," or "seclusion," but the primary meaning is "discrimination." According to Arbel, the usage of vivicca/vivicceva and viveka in the description of the first dhyana "plays with both meanings of the verb; namely, its meaning as discernment and the consequent 'seclusion' and letting go," in line with the "discernment of the nature of experience" developed by the four satipatthanas.[37] Compare Dogen: "Being apart from all disturbances and dwelling alone in a quiet place is called "enjoying serenity and tranquility.""[38]

Arbel further argues that viveka resembles dhamma vicaya, which is mentioned in the bojhhanga, an alternative description of the dhyanas, but the only bojhhanga-term not mentioned in the stock dhyana-description.[39] Compare Sutta Nipatha 5.14

Udayamāṇavapucchā (The Questions of Udaya): "Pure equanimity and mindfulness, preceded by investigation of principles—this, I declare, is liberation by enlightenment, the smashing of ignorance." (Translation: Sujato)

Sutta Nipatha 5:13 Udaya's Questions (transl. Thanissaro): "With delight the world's fettered. With directed thought it's examined."

Chen 2017: "Samadhi with general examination and specific in-depth investigation means getting rid of the not virtuous dharmas, such as greedy desire and hatred, to stay in joy and pleasure caused by nonarising, and to enter the first meditation and fully dwell in it."

Arbel 2016, p. 73: "Thus, my suggestion is that we should interpret the existence of vitakka and vicara in the first jhana as wholesome 'residues' of a previous development of wholesome thoughts. They denote the 'echo' of these wholesome thoughts, which reverberates in one who enters the first jhana as wholesome attitudes toward what is experienced."

In the Pali canon, Vitakka-vicāra form one expression, which refers to directing one's thought or attention on an object (vitarka) and investigate it (vicāra).[42][45][46][47][48] According to Dan Lusthaus, vitarka-vicāra is analytic scrutiny, a form of prajna. It "involves focusing on [something] and then breaking it down into its functional components" to understand it, "distinguishing the multitude of conditioning factors implicated in a phenomenal event." [49] The Theravada commentarial tradition, as represented by Buddhaghosa's Visuddhimagga, interprets vitarka and vicāra as the initial and sustained application of attention to a meditational object, which culminates in the stilling of the mind when moving on to the second dhyana.[50][51] According to Fox and Bucknell it may also refer to "the normal process of discursive thought," which is quieted through absorption in the second jhāna.[51][50]

The standard translation for samadhi is "concentration"; yet, this translation/interpretation is based on commentarial interpretations, as explained by a number of contemporary authors.[34] Tilmann Vetter notes that samadhi has a broad range of meanings, and "concentration" is just one of them. Vetter argues that the second, third and fourth dhyana are samma-samadhi, "right samadhi," building on a "spontaneous awareness" (sati) and equanimity which is perfected in the fourth dhyana. [13]

The common translation, based on the commentarial interpretation of dhyana as expanding states of absorption, translates sampasādana as "internal assurance." Yet, as Bucknell explains, it also means "tranquilizing," which is more apt in this context.[50] See also Passaddhi.

Upekkhā is one of the Brahmaviharas.

With the fourth jhāna comes the attainment of higher knowledge (abhijñā), that is, the extinction of all mental intoxicants (āśava), but also psychic powers.[59] For instance in AN 5.28, the Buddha states (Thanissaro, 1997.):

"When a monk has developed and pursued the five-factored noble right concentration in this way, then whichever of the six higher knowledges he turns his mind to know and realize, he can witness them for himself whenever there is an opening...."

"If he wants, he wields manifold supranormal powers. Having been one he becomes many; having been many he becomes one. He appears. He vanishes. He goes unimpeded through walls, ramparts, and mountains as if through space. He dives in and out of the earth as if it were water. He walks on water without sinking as if it were dry land. Sitting crosslegged he flies through the air like a winged bird. With his hand he touches and strokes even the sun and moon, so mighty and powerful. He exercises influence with his body even as far as the Brahma worlds. He can witness this for himself whenever there is an opening ..."

Original publication: Gombrich, Richard (2007), Religious Experience in Early Buddhism, OCHS Library, archived from the original on 2016-07-01, retrieved 2014-11-27

Wynne: "Thus the expression sato sampajāno in the third jhāna must denote a state of awareness different from the meditative absorption of the second jhāna (cetaso ekodibhāva). It suggests that the subject is doing something different from remaining in a meditative state, i.e. that he has come out of his absorption and is now once again aware of objects. The same is true of the word upek(k)hā: it does not denote an abstract

'equanimity', [but] it means to be aware of something and indifferent to it [...] The third and fourth jhāna-s, as it seems to me, describe the process of directing states of meditative absorption towards the mindful awareness of objects.[64]

theravadin.wordpress.com: "In this order, therefore, what we should understand as vipassanā is not at all a synonym for sati but rather something which grows out of the combination of all these factors especially of course the last two, samma sati and samma samādhi applied to the ruthless observation of what comes into being (yathābhūta). One could say, vipassanā is a name for the practice of sati+samādhi as applied to anicca/dukkha/anatta (i.e. generating wisdom) directed at the six-sense-process, including any mental activity." According to Gombrich, "the later tradition has falsified the jhana by classifying them as the quintessence of the concentrated, calming kind of meditation, ignoring the other - and indeed higher - element.[25]

Gomez & Silk: "This samādhi is at the same time the cognitive experience of emptiness, the attainment of the attributes of buddhahood, and the performance of a variety of practices or daily activities of a bodhisattva—including service and adoration at the feet of all buddhas. The word samādhi is also used to mean the sūtra itself. Consequently, we can speak of an equation, sūtra = samādhi = śūnyatā, underlying the text. In this sense, the title Samadhiraja expresses accurately the content of the sūtra". [68]

Thich Nhat Hanh, Sherab Chodzin Kohn, Melvin McLeod (2012), You Are Here: Discovering the Magic of the Present Moment, p.104: "Aimlessness is a form of concentration, one of three practices of deep looking recommended by the Buddha. The other two are concentration on the absence of distinguishing signs (alakshana) and concentration on emptiness (sunyata)."

Lusthaus 2014, p. 266: "Sangharakshita translates apraṇihita as 'Aimlessness,' while Conze uses 'Wishless', and writes in Buddhist Thought in India (Ann Arbor: University of Michigan Press, 1967) p. 67: "The word a-pra-ni—hita means literally that one 'places nothing in front' and it designates someone who makes no plans for the future, has no hopes for it, who is aimless, not bent on anything, without predilection or desire for the objects of perception rejected by the concentration on the Signless [animitta]."

The seeds or samskaras are not destroyed.[web 4]

According to Jianxin Li Samprajnata Samadhi may be compared to the rupa jhānas of Buddhism.[77] This interpretation may conflict with Gombrich and Wynne, according to whom the first and second jhāna represent concentration, whereas the third and fourth jhāna combine concentration with mindfulness.[78] According to Eddie Crangle, the first jhāna resembles Patnajari's samprajñata samādhi, which both share the application of vitarka and vicara.[79]

Yoga Sutra 1.17: "Objective samādhi (samprajnata) is associated with deliberation, reflection, bliss, and I-am-ness (asmita).[82]

Yoga Sutra 1.42: "Deliberative (savitarka) samāpatti is that samādhi in which words, objects, and knowledge are commingled through conceptualization".[80]

Yoga Sutra 1.43: "When memory is purified, the mind appears to be emptied of its own nature and only the object shines forth. This is superdeliberative (nirvitarka) samāpatti". [85]

Following Yoga Sutra 1.17, meditation on the sense of "I-am-ness" is also grouped, in

other descriptions, as "sāsmītā samāpatti"

Yoga Sutra 1.44: "In this way, reflective (savichara) and super-reflective (nirvichara) samāpatti, which are based on subtle objects, are also explained".[83]

According to Jianxin Li, Asamprajnata Samādhi may be compared to the arupa jhānas of Buddhism, and to Nirodha-samāpatti.[77] Crangle also notes that sabija-asamprajnata samādhi resembles the four formless jhānas.[79] According to Crangle, the fourth arupa jhāna is the stage of transition to Patanjali's "consciousness without seed".[87]

Compare the Ten Bulls from Zen

See also Mouni Sadhu (2005), Meditation: An Outline for Practical Study, p.92-93

See also Eddie Crangle (1984), Hindu and Buddhist techniques of Attaining Samadhi Routledge 2013 edition: note 854

Karambelkar: The description here of the "samadhi", which is the transformation and culmination of dhyana, is "arthamatra nirbhasam" and "svarupa-sunyam-iva".

"Arthamatra nirbhasa" means clear perception of the mere essence behind the form having qualities of the subject, chosen for meditation. The second phrase "svarupa-sunyam-iva" amplifies further this meaning of the first phrase by saying that the "svarupa" i.e. the original form and appearance of the subject becomes almost extinct. Therefore, the subject is now perceived or experienced in its usual way that is experienced in our empirical life, but is experienced or comprehended or better still "realized" in its subtle essence or reality, which is lying behind it.[16]

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Swami Sivananda, *Samprajnata Samadhi*

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What is Liberation According to the Teachings of Sri Ramana Maharshi?

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Sīla and Samādhi, Surendranath Dasgupta, 1940

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The question of the importance of Samadhi in modern and classical Advaita Vedanta, Michael Comans (1993)

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In this meditation, Eckhart talks about how to enhance your connection with the transcendent realm, where you perceive yourself as "Presence" ...
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I will give you some specific techniques including two different breathing techniques, an eye movement technique both to activate all sides of your brain.

10 key moments in this video
Accessing Higher Dimensions in Meditation (Out of Body ...

YouTube · Kip Mazuy Meditation Music for Spiritual Awakening

1.8K+ views · 4 years ago

The truth is, accessing higher dimensions, going out of body is easy to do through attention. Attention itself can transport you to higher ...

Transcend To Another Dimension | Lucid Power Mind

Insight Timer

<https://insighttimer.com> › guided-meditations › transcen...

Aug 19, 2023 — Focus on your eyes,. Look at yourself in this mirror,. Slow deep breaths as you do in and out through your nose,. In with each inhale. Imagine ...

4.8(131)

Beyond the Illusion of the Self | 20-minute Guided Meditation ...

YouTube · Raphael Reiter

2.6K+ views · 1 year ago

18:00

This meditation guides you to the profound realization that we are more than the labels and stories we've been told.

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YouTube · New Horizon Holistic Centre

63.3K+ views · 9 years ago

27:30

This Guided Meditation is designed to catapult you to Another Dimension...a place of Peace and Serenity. Please feel free to like, comment and ...

has anyone had an experience with entities from other ...

Reddit · r/Meditation

9 comments · 1 year ago

Meditation and psychedelics can have similar neurological effects and I've definitely had the experience of what could be described as aliens/ ...

Guided Meditations for Higher Dimensional Beings

Insight Timer

<https://insighttimer.com> › guided-meditations › browse

Higher Dimensional Beings explores connections with entities from higher planes of existence, such as angelic beings, ascended masters, and extraterrestrials.

People also ask

What happens when you transcend during meditation?

What is 5th dimension meditation?

What chemical is released when meditating?

Which is the highest form of meditation?

Feedback

The 6 DIMENSIONS Meditation

Inner Dimension

<https://www.innerdimensionyoga.com> › Blogs

Apr 13, 2020 — In this meditation, we will move through the six human dimensions composing the body, energy, mind, heart, awareness, and soul. Go ahead and ...

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[AI Overview](#)

"Mazlem" (or Mazlum) is an Arabic-derived term meaning "oppressed" or "wronged," used as a name for figures like the Kurdish commander Mazloun Abdi, and can also appear as a username or a variant spelling of "Muslim" (though often dated or satirical). The context determines the meaning: it can refer to a pious victim (like in Shi'a Islam), a

specific military leader, or simply be a phonetic spelling of a common religious term.

Meanings of Mazlum/Mazlem:

Oppressed/Injured: From Arabic maẓlūm, meaning someone who has been wronged, the opposite of an oppressor (ẓālim).

Mazloun Abdi (Ferhat Abdi Şahin){/nav}: A prominent Kurdish military commander, leader of the Syrian Democratic Forces (SDF).

Piety: In Shi'a Islam, it's a byname for Imam Husayn, signifying a pious, wronged figure.

Transliteration: A less common, sometimes outdated, spelling of Muslim, used to write the word from other languages.

Other contexts:

Online Handle: Can be a username, as seen in gaming forums for Lithium-Iron Phosphate (LiFePO₄) batteries.

Mazlum - Wikipedia

Mazlum (maẓlūm) is an Arabic term for "oppressed, ill-treated, injured, sinned-against" (the antonym being ẓālim "oppressor"; root...

Wikipedia

Why do western people pronounce Islam as Izlam and Muslim ...

Nov 9, 2016 — Because muslim isn't an English word. Transliteration (writting a word from other language in a readable format) is imp...

Quora

Mazloun Abdi - Wikipedia

Name. There are different claims about Mazloun Abdi's real name. Some sources in Turkey state that his name is Mustafa Abdi bin Ha...

Wikipedia

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Wikipedia

<https://en.wikipedia.org/wiki/Mazlum>

Mazlum (maẓlūm) is an Arabic term for "oppressed, ill-treated, injured, sinned-against" used for a person who is unwilling to act against an injustice, not out ...

MOSLEM Definition & Meaning

Merriam-Webster

<https://www.merriam-webster.com/dictionary/Moslem>

The meaning of MOSLEM is formerly common but now old-fashioned, increasingly rare, and sometimes offensive variant of muslim.

mazlum

Wiktionary, the free dictionary

<https://en.wiktionary.org> › wiki

.

Translate this page

Adjective · Having suffered cruelty · Synonym: (dialectal) ezgin · Having suffered injustice · (figurative) submissive, quiet · (figurative) sorrowful, sad ...

Moslem - Etymology, Origin & Meaning

Online Etymology Dictionary

<https://www.etymonline.com> › word › Moslem

"one who professes Islam," 1610s, from Arabic muslim "one who submits" (to the faith), from root of aslama "he resigned." Related to Islam.

MOSLEM Definition & Meaning

Dictionary.com

<https://www.dictionary.com> › browse › moslem

noun an old-fashioned variant of Muslim "Collins "The Islamic Resistance Movement is one of the wings of Moslem Brotherhood in Palestine."

Moslem | English meaning - Cambridge Dictionary

Cambridge Dictionary

<https://dictionary.cambridge.org> › dictionary › moslem

Meaning of Moslem in English. Religious people: followers of religious groups Adventist Anglican animist anti-cult anti-papal Episcopalian evangelist. Moslem ...

People also ask

What does the word "mazloom" mean?

What is Moselem?

What does mazloun mean in Arabic?

Feedback

Why do western people pronounce Islam as Izlam and ...

Quora

10+ answers · 9 years ago

'Moslem' was used until the mid-20th century and then this changed to 'Muslim'. Moslem pronounced with a 'z' for the 's' sound, Because this ...

12 answers

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Top answer:

I suspect that people in the West whose native languages have phonotactic constraints that ...

Mazlem's Content - Kerbal Space Program Forums

Kerbal Space Program Forums

<https://forum.kerbalspaceprogram.com> › Mazlem

Apr 9, 2023 — Here's a super heavy cruiser (needs a name) which is currently headed to Jool with satellites and science landers.

MOSLEM definition in American English

Collins Dictionary

<https://www.collinsdictionary.com> › dictionary › moslem

A Moslem is someone who believes in Islam and lives according to its rules. Old-fashioned. American English: Muslim /'mus-, 'mʌzlɪm/; Arabic ...

Muslim vs. Moslem – The Correct Way to Use Each

Ginger Software

<https://www.gingersoftware.com> › confusing-words

Keep using muslim instead of moslem? Check out Ginger's spelling book and make sure you never confuse muslim and moslem again!

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From Wikipedia, the free encyclopedia

Mazlum (maẓlūm) is an Arabic term for "oppressed, ill-treated, injured, sinned-against" (the antonym being ẓālim "oppressor"; root ẓlm "to oppress").

In Shiism, the term adopted a meaning of "pietistic" tolerance, given as a byname to Husayn ibn Ali, who was killed in the Battle of Karbala. The term is used for a person who is unwilling to act against an injustice, not out of cowardice but out of generosity or forbearance.^[1]

It came to be used as a male given name in the Perso-Arabic cultural sphere, and later also in Turkish, pronounced [ˈmazlʊm].

People named Mazlum include:

Mazlum Çimen, Turkish musician

Mazlum Demir (born 2003), Turkish racewalker

Mazlum Doğan, Kurdish activist

Mazlum Kayalar, Turkish politician

a character in the medieval Arabic drama *Delhemma*

References

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See also

Hasan-e Mazlum, village in Iran

This page or section lists people that share the same given name.

If an internal link led you here, you may wish to change that link to point directly to the intended article.

Categories: Given namesTurkish masculine given namesMasculine given names

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Does Baphomet really translate to Mahomet(Muhammad)?

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AI Overview

Yes, most scholars agree that the name "Baphomet" is an Old French corruption or misinterpretation of the name "Muhammad" (Latinized as "Mahomet").

The association originated during the Crusades and the subsequent trials of the Knights Templar:

First Mention: The word first appeared in a letter from 1098 by Anselm of Ribemont, who stated that the Turks "called loudly upon Baphomet" during the Siege of Antioch. This is widely believed to refer to the Prophet Muhammad.

Knights Templar Trials: In 1307, King Philip IV of France arrested and tortured the Knights Templar, accusing them of heresy, including the idolatrous worship of a bearded male head called Baphomet.

Fabricated Charges: The accusations were likely politically motivated, as the King wanted to seize the vast wealth of the Templars. The confessions were extracted under extreme duress and torture, leading to inconsistent and likely fabricated accounts of the idol. Medieval Christians widely believed that Muslims were idolaters who worshipped Muhammad as a god, making this a potent, though incorrect, charge.

The modern, goat-headed image of Baphomet was created much later in the 19th century by the French occultist Éliphas Lévi, and it became associated with occultism and modern Satanism through his influential drawings and writings. This modern depiction is a symbolic representation of the union of opposites and cosmic balance, not a literal deity.

Baphomet | Occult Deity, History, & Facts | Britannica

Nov 5, 2025 — invented idol. Written by. Fact-checked by. Last updated. Dec. 5, 2025

•History. Contents Cite. External Websites. Ask ...

Britannica

Baphomet - Wikipedia

Note the names Adam, Eve, Samael, and Lilith. The name Baphomet came into popular English usage in the 19th century during debate ...

Wikipedia

Decoding the symbols on Satan's statue - BBC News

Jul 31, 2015 — Decoding the symbols on Satan's statue * The name dates back to the Inquisition and torture of the Knights Templar abo...

BBC

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Baphomet

Wikipedia

<https://en.wikipedia.org/wiki/Baphomet>

... Baphomet (Baphomet = Mahomet)." The description of the object changed from confession to confession; some Templars denied any knowledge of it, while ...

Sigil of Baphomet

Statue

Baphomet (disambiguation)

Éliphas Lévi

People also ask

Is Baphomet Mahomet?

What does Baphomet translate to?

Is Mahomet the same as Muhammad?

Is Baphomet the icon of sin?

Feedback

What was the original meaning of the word Baphomet?

Reddit · r/occult

30+ comments · 2 years ago

It was a bastardized form of Mohammed. The templars were accused of committing blasphemy and worshiping "Baphomet" among other things.

31 answers

.

Top answer:

i think the general concensus is that its a bastardization of Muhammad (Mahomet, in French)

Baphomet=Muhammad? : r/SatanicTemple_Reddit

5 answers

Jul 4, 2020

I recently learned that "Baphomet" originally was a ...

3 answers

Oct 1, 2023

More results from www.reddit.com

Baphomet was a probable Old French version of Mahomet. ...

Quora

2 answers · 8 years ago

Scholars believe that the word Baphomet refers to Muhammad, the founder of Islam. So the theory of the loss in translation could be true. But in ...

2 answers

.

Top answer:

The link with Mahomet is a frail hypothesis . It is certain that the Knights Templars were accused in their "trials" to worship the evil idol Baphomet, ...

What does Baphomet represent? - Quora

5 answers

Aug 31, 2017

Is Muhammad the Prophet of a false God and also of ...

5 answers

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Meaning of Mahomet in Christianity

Wisdom Library

<https://www.wisdomlib.org> › christianity › concept › m...

Oct 19, 2025 — Gnosticism proposes that Baphomet may have originated from a French mispronunciation of "Mahomet," referring to Muhammad. This misinterpretation ...

Baphomet = Mohammad? | History Forum

Historum | History Forum

<https://historum.com> › ... › Postclassical History

Nov 14, 2014 — Baphomet, supposedly, was an idol. The word may have been a corruption of Muhammad. But there is no reason to take seriously the suggestion that ... Baphomet is one of the most mysterious and controversial

Facebook · Art is everything

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An 1856 depiction of the Sabbatic Goat from *Dogme et Rituel de la Haute Magie* by Éliphas Lévi.^{[1][2]} The arms bear the Latin words SOLVE (dissolve) and COAGULA (coagulate), reflecting the spiritual alchemy of Lévi's work.

Baphomet is a figure rooted in the occult and Western esoteric traditions. The name first emerged in the 14th century during the Trials of the Knights Templar, when the order was accused of heresy for worshipping Baphomet as a demonic idol.^{[3][4]} Baphomet was reimagined by 19th century occultists amidst renewed debate over the suppression of the Templars.^{[3][4]}

The modern popular image of Baphomet was established by Éliphas Lévi in his 1856 work *Dogme et Rituel de la Haute Magie*.^{[1][2]} His Sabbatic Goat illustration depicts a winged, androgynous human-goat hybrid, a deliberate synthesis of binary opposites designed to represent the concept of perfect equilibrium.^[1] This Baphomet is a recurring symbol of occultism, widely adapted to represent the reconciliation of opposites, esoteric knowledge, and the summation of the universe.

History

Main articles: History of the Knights Templar and Trials of the Knights Templar
Further information: Christianity in the Middle Ages, Knights Templar legends, and
Medieval Inquisition

The name Baphomet appeared in July 1098 in a letter about the siege of Antioch by the French Crusader Anselm of Ribemont:

Sequenti die aurora apparente, altis vocibus Baphometh invocaverunt; et nos Deum nostrum in cordibus nostris deprecantes, impetum facientes in eos, de muris civitatis omnes expulimus.[5]

Translation:

As the next day dawned, they [i.e. the inhabitants of Antioch] called loudly upon Baphometh; and we prayed silently in our hearts to God, then we attacked and forced all of them outside the city walls.[6]

Raymond of Aguilers, a chronicler of the First Crusade, reports that the troubadours used the term Bafomet for Muhammad, and Bafumaria for a mosque.[7] The name Bafometz later appeared around 1195 in the Provençal poems *Senhors, per los nostres peccatz* by the troubadour Gavaudan.[8] Around 1250, a Provençal poem by Austorc d'Aorlhac bemoaning the defeat of the Seventh Crusade again uses the name Bafomet for Muhammad.[9] *De Bafomet* is also the title of one of four surviving chapters of an Occitan translation of Ramon Llull's earliest known work, the *Libre de la doctrina pueril*. [10]

Baphomet was allegedly worshipped as a deity by the medieval order of the Knights Templar.[3] King Philip IV of France had many French Templars simultaneously arrested, and then tortured into confessions in October 1307.[4][11] The name Baphomet appeared in trial transcripts for the Inquisition of the Knights Templar that same year.[11] Over 100 different charges had been leveled against the Templars, including heresy, homosexual relations, spitting and urinating on the cross, and sodomy.[3] Most of them were dubious, as they were the same charges that were leveled against the Cathars[12] and many of King Philip's enemies; he had earlier kidnapped Pope Boniface VIII and charged him with nearly identical offenses. Yet Malcolm Barber observes that historians "find it difficult to accept that an affair of such enormity rests upon total fabrication".[13] The "Chinon Parchment suggests that the Templars did indeed spit on the cross", says Sean Martin, and that these acts were intended to simulate the kind of humiliation and torture that a Crusader might be subjected to if captured by the Saracens, where they were taught how to commit apostasy "with the mind only and not with the heart".[14] Similarly, Michael Haag suggests that the simulated worship of Baphomet did indeed form part of a Templar initiation rite:[15]

The indictment (*acte d'accusation*) published by the court of Rome set forth ... "that in all the provinces they had idols, that is to say, heads, some of which had three faces, others but one; sometimes, it was a human skull ... That in their assemblies, and especially in their grand chapters, they worshipped the idol as a god, as their saviour,

saying that this head could save them, that it bestowed on the order all its wealth, made the trees flower, and the plants of the earth to sprout forth."

—Jules Michelet, *History of France* (1860)[11]

Two Templars burned at the stake; illustration from a 15th-century French manuscript
The name Baphomet comes up in several of these dubious confessions.[3] Peter Partner states in his 1987 book *The Knights Templar and their Myth*: "In the trial of the Templars one of their main charges was their supposed worship of a heathen idol-head known as a Baphomet (Baphomet = Mahomet)."[16] The description of the object changed from confession to confession; some Templars denied any knowledge of it, while others, who confessed under torture, described it as being either a severed head, a cat, or a head with three faces.[17] The Templars did possess several silver-gilt heads as reliquaries,[18] including one marked *capud Iviim*,[19] another said to be St. Euphemia,[20] and possibly the actual head of Hugues de Payens.[21] The claims of an idol named Baphomet were unique to the Inquisition of the Templars.[22][23] Karen Ralls, author of the *Knights Templar Encyclopedia*, argues that it is significant that "no specific evidence [of Baphomet] appears in either the Templar Rule or in other medieval period Templar documents." [24]

Gauserand de Montpesant, a knight of Provence, said that their superior showed him an idol made in the form of Baffomet; another, named Raymond Rubei, described it as a wooden head, on which the figure of Baphomet was painted, and adds, "that he worshipped it by kissing its feet, and exclaiming, 'Yalla', which was", he says, "*verbum Saracenorum*", a word taken from the Saracens. A templar of Florence declared that, in the secret chapters of the order, one brother said to the other, showing the idol, "Adore this head—this head is your god and your Mahomet."

—Thomas Wright, *The Worship of the Generative Powers* (1865)[25]

Drawings of upright and inverted pentagrams representing Spirit over matter (holiness) and matter over Spirit (evil), respectively, from *La Clef de la magie noire* (1897) by French occultist Stanislas de Guaita.[1][26] Note the names Adam, Eve, Samael, and Lilith.

The name Baphomet came into popular English usage in the 19th century during debate and speculation on the reasons for the suppression of the Templars. Modern scholars agree that the name of Baphomet was an Old French corruption of the name "Mohammed", [3] with the interpretation being that some of the Templars, through their long military occupation of the Outremer, had begun incorporating Islamic ideas into their belief system, and that this was seen and documented by the Inquisitors as heresy. [27] Alain Demurger, however, rejects the idea that the Templars could have adopted the doctrines of their enemies.[28] Helen Nicholson writes that the charges were essentially "manipulative"—the Templars "were accused of becoming fairy-tale Muslims".[28] Medieval Christians believed that Muslims were idolatrous and worshipped Muhammad as a god,[3] with mahomet becoming mammet in English, meaning an idol or false

god[29] (see also Medieval Christian views on Muhammad). This idol-worship is attributed to Muslims in several chansons de geste. For example, one finds the gods Bafum e Travagan in a Provençal poem on the life of St. Honorat, completed in 1300. [30] In the Chanson de Simon Pouille, written before 1235, a Saracen idol is called Bafumetz.[31]

Alternative etymologies

While modern scholars and the Oxford English Dictionary[32] state that the origin of the name Baphomet was a probable Old French version of "Mahomet", [16][27] alternative etymologies have also been proposed.

Knights Templar seal representing the Gnostic figure Abraxas[33]

In the 18th century, speculative theories arose that sought to tie the Knights Templar with the origins of Freemasonry.[34] Bookseller, Freemason and Illuminatus[35] Christoph Friedrich Nicolai (1733–1811), in *Versuch über die Beschuldigungen welche dem Tempelherrenorden gemacht worden, und über dessen Geheimniß* (1782), was the first to claim that the Templars were Gnostics, and that "Baphomet" was formed from the Greek words βάφη μητῆς, baphe metous, to mean Taufe der Weisheit, "Baptism of Wisdom".[36] Nicolai "attached to it the idea of the image of the supreme God, in the state of quietude attributed to him by the Manichaeen Gnostics", according to F. J. M. Raynouard, and "supposed that the Templars had a secret doctrine and initiations of several grades", which "the Saracens had communicated ... to them".[37] He further connected the figura Baffometi with the Pythagorean pentacle:

What properly was the sign of the Baffomet, "figura Baffometi", which was depicted on the breast of the bust representing the Creator, cannot be exactly determined ... I believe it to have been the Pythagorean pentagon (Fünfeck) of health and prosperity: ... It is well known how holy this figure was considered, and that the Gnostics had much in common with the Pythagoreans. From the prayers which the soul shall recite, according to the diagram of the Ophite-worshippers, when they on their return to God are stopped by the Archons, and their purity has to be examined, it appears that these serpent-worshippers believed they must produce a token that they had been clean on earth. I believe that this token was also the holy pentagon, the sign of their initiation (τελειας βάφης μετεος).

—"Symbols and Symbolism" in *Freemasons' Quarterly Magazine*, 1854[38]

Émile Littré (1801–1881) in *Dictionnaire de la langue française* asserted that the word was cabalistically formed by writing backward tem. o. h. p. ab, an abbreviation of templi omnium hominum pacis abbas, "abbot, or father of the temple of peace of all men". His source is the "Abbé Constant", which is to say, Alphonse-Louis Constant, the real name of Eliphas Lévi.[39]

Hugh J. Schonfield (1901–1988),[40] one of the scholars who worked on the Dead Sea Scrolls, argued in his book *The Essene Odyssey* that the word "Baphomet" was created with knowledge of the Atbash substitution cipher, which substitutes the first letter of the

Hebrew alphabet for the last, the second for the second last, and so on. "Baphomet" rendered in Hebrew is בפומת (bpwmt); interpreted using Atbash, it becomes שופיא (šwpy', "Shofya"), which can be interpreted as the Greek word Sophia, meaning "wisdom". This theory appears as an important plot point in the novel *The Da Vinci Code*, although it was recently questioned by the French historian Thierry Murcia, who challenges the method of calculation used by Schonfield.[41]

Joseph Freiherr von Hammer-Purgstall

Joseph von Hammer-Purgstall (1774–1856) associated a series of carved or engraved figures found on a number of supposed 13th-century Templar artifacts (such as cups, bowls and coffers) with the Baphometric idol.

In 1818, the name Baphomet appeared in the essay by the Viennese Orientalist Joseph Freiherr von Hammer-Purgstall, *Mysterium Baphometis revelatum, seu Fratres Militiæ Templi, qua Gnostici et quidem Ophiani, Apostasiæ, Idoloduliæ et Impuritatis convicti, per ipsa eorum Monumenta*[42] ("Discovery of the Mystery of Baphomet, by which the Knights Templars, like the Gnostics and Ophites, are convicted of Apostasy, of Idolatry and of moral Impurity, by their own Monuments"), which presented an elaborate pseudohistory constructed to discredit Templarist Masonry and, by extension, Freemasonry.[43] Following Nicolai, he argued, using as archaeological evidence "Baphomets" faked by earlier scholars and literary evidence such as the Grail romances, that the Templars were Gnostics and the "Templars' head" was a Gnostic idol called Baphomet:

His chief subject is the images which are called Baphomet ... found in several museums and collections of antiquities, as in Weimar ... and in the imperial cabinet in Vienna. These little images are of stone, partly hermaphrodites, having, generally, two heads or two faces, with a beard, but, in other respects, female figures, most of them accompanied by serpents, the sun and moon, and other strange emblems, and bearing many inscriptions, mostly in Arabic ... The inscriptions he reduces almost all to Mete[, which] ... is, according to him, not the Μητις of the Greeks, but the Sophia, Achamot Prunikos of the Ophites, which was represented half man, half woman, as the symbol of wisdom, unnatural voluptuousness and the principle of sensuality ... He asserts that those small figures are such as the Templars, according to the statement of a witness, carried with them in their coffers. Baphomet signifies Βαφη Μητεος, baptism of Metis, baptism of fire,[44] or the Gnostic baptism, an enlightening of the mind, which, however, was interpreted by the Ophites, in an obscene sense, as fleshly union ... the fundamental assertion, that those idols and cups came from the Templars, has been considered as unfounded, especially as the images known to have existed among the Templars seem rather to be images of saints.

—"Baphomet" in *Encyclopedia Americana*, 1851[45]

Hammer's essay did not pass unchallenged, and F. J. M. Raynouard published an *Étude sur 'Mysterium Baphometi revelatum'* in *Journal des savants* the following year.[46]

Charles William King criticized Hammer, saying that he had been deceived by "the paraphernalia of ... Rosicrucian or alchemical quacks",[47] and Peter Partner agreed that the images "may have been forgeries from the occultist workshops".[48] At the very least, there was little evidence to tie them to the Knights Templar—in the 19th century some European museums acquired such pseudo-Egyptian objects,[citation needed] which were cataloged as "Baphomets" and credulously thought to have been idols of the Templars.[49]

Éliphas Lévi

Éliphas Lévi

Later in the 19th century, the name of Baphomet became further associated with the occult. Éliphas Lévi published *Dogme et Rituel de la Haute Magie* (Dogma and Rituals of High Magic) as two volumes (Dogme 1854, Rituel 1856), in which he included an image he had drawn himself, which he described as Baphomet and "The Sabbatic Goat", showing a winged humanoid goat with a pair of breasts and a torch on its head between its horns (see the illustration). This image has become the best-known representation of Baphomet. Lévi considered the Baphomet to be a depiction of the absolute in symbolic form and explicated in detail his symbolism in the drawing that served as the frontispiece:

The goat on the frontispiece carries the sign of the pentagram on the forehead, with one point at the top, a symbol of light, his two hands forming the sign of occultism, the one pointing up to the white moon of Chesed, the other pointing down to the black one of Geburah. This sign expresses the perfect harmony of mercy with justice. His one arm is female, the other male like the ones of the androgyne of Khunrath, the attributes of which we had to unite with those of our goat because he is one and the same symbol. The flame of intelligence shining between his horns is the magic light of the universal balance, the image of the soul elevated above matter, as the flame, whilst being tied to matter, shines above it. The beast's head expresses the horror of the sinner, whose materially acting, solely responsible part has to bear the punishment exclusively; the soul is insensitive according to its nature and can only suffer when it materializes. The rod standing instead of genitals symbolizes eternal life, the body covered with scales: the water, the semi-circle above it: the atmosphere, the feathers following above: the volatile. Humanity is represented by the two breasts and the androgyne arms of this sphinx of the occult sciences.

—Éliphas Lévi, *Dogme et rituel de la haute magie*[50]
Witches' Sabbath

Lévi's depiction of Baphomet is similar to that of The Devil in the early Tarot.[51] Lévi, working with correspondences different from those later used by S. L. MacGregor Mathers, "equated the Devil Tarot key with Mercury", giving "his figure Mercury's caduceus, rising like a phallus from his groin".[52] The symbol is said to have originated when Mercury / Hermes once attempted to stop a fight between two snakes by throwing his rod at them, whereupon they twined themselves around the rod. The word Caduceus

is from the Greek root meaning "herald's wand" and was also a badge of diplomatic ambassadors and became associated with commerce, eloquence, alchemy, thievery, and lying. The etymology of Caduceus is from Doric Greek *kāpūkeion* karukeion, from the Greek *kῆρυξ* *kēruks* meaning "herald".[53]

Le Diable, from the early 18th-century Tarot of Marseilles by Jean Dodal

Lévi believed that the alleged devil worship of the medieval Witches' Sabbath was a perpetuation of ancient pagan rites. A goat with a candle between its horns appears in medieval witchcraft records,[54] and other pieces of lore are cited in *Dogme et Rituel*:

Below this figure we read a frank and simple inscription—THE DEVIL. Yes, we confront here that phantom of all terrors, the dragon of all theogonies, the Ahriman of the Persians, the Typhon of the Egyptians, the Python of the Greeks, the old serpent of the Hebrews, the fantastic monster, the nightmare, the Croquemitaine, the gargoyle, the great beast of the Middle Ages, and—worse than all these—the Baphomet of the Templars, the bearded idol of the alchemist, the obscene deity of Mendes, the goat of the Sabbath. The frontispiece to this 'Ritual' reproduces the exact figure of the terrible emperor of night, with all his attributes and all his characters ... Yes, in our profound conviction, the Grand Masters of the Order of Templars worshipped the Baphomet, and caused it to be worshipped by their initiates; yes, there existed in the past, and there may be still in the present, assemblies which are presided over by this figure, seated on a throne and having a flaming torch between the horns. But the adorers of this sign do not consider, as do we, that it is a representation of the devil; on the contrary, for them it is that of the god Pan, the god of our modern schools of philosophy, the god of the Alexandrian theurgic school and of our own mystical Neoplatonists, the god of Lamartine and Victor Cousin, the god of Spinoza and Plato, the god of the primitive Gnostic schools; the Christ also of the dissident priesthood ... The mysteries of the Sabbath have been variously described, but they figure always in grimoires and in magical trials; the revelations made on the subject may be classified under three heads —1. those referring to a fantastic and imaginary Sabbath; 2. those which betray the secrets of the occult assemblies of veritable adepts; 3. revelations of foolish and criminal gatherings, having for their object the operations of black magic.

—Lévi, "The Sabbath of the Sorcerers"[55]

Lévi's Baphomet may have been partly inspired by grotesque carvings on the Templar churches of Lanleff in Brittany and Saint-Merri in Paris, which depict squatting bearded men with bat wings, female breasts, horns and the shaggy hindquarters of a beast.[56]

Socialism, romanticism, and magnetism

Lévi's references to the School of Alexandria and the Templars can be explained against the background of debates about the origins and character of true Christianity. It has been pointed out that these debates included contemporary forms of Romantic socialism, or Utopian socialism, which were seen as the heirs of the Gnostics, Templars, and other mystics. Lévi, being himself an adherent of these schools since the 1840s,

regarded the socialists and Romantics (such as Alphonse de Lamartine) as the successors of this alleged tradition of true religion. In fact, his narrative mirrors historiographies of socialism, including the *Histoire des Montagnards* (1847) by his best friend and political comrade Alphonse Esquiros. Consequently, the Baphomet is depicted by Lévi as the symbol of a revolutionary heretical tradition that would soon lead to the "emancipation of humanity" and the establishment of a perfect social order.[1]

In Lévi's writings, the Baphomet does not only express a historical-political tradition, but also occult natural forces that are explained by his magical theory of the Astral Light. He developed this notion in the context of what has been called "spiritualist magnetism": theories that stressed the religious implications of magnetism. Often, their representatives were socialists that believed in the social consequences of a "synthesis" of religion and science that was to be achieved by the means of magnetism.[1] Spiritualist magnetists with a socialist background include the Baron du Potet and Henri Delaage, who served as main sources for Lévi. At the same time, Lévi polemicized against famed Catholic authors such as Jules-Eudes de Mirville and Roger Gougenot des Mousseaux, who regarded magnetism as the workings of demons and other infernal powers.[1] The paragraph just before the passage cited in the previous section has to be seen against this background:

Let us state now for the edification of the vulgar, for the satisfaction of M. le Comte de Mirville, for the justification of the demonologist Bodin, for the greater glory of the Church, which persecuted Templars, burnt magicians, excommunicated Freemasons, &c. let us state boldly and precisely that all the inferior initiates of the occult sciences and profaners of the great arcanum, not only did in the past, but do now, and will ever, adore what is signified by this alarming symbol.[57]

Goat of Mendes

"Goat of Mendes" redirects here. For the album by Akercocke, see The Goat of Mendes.

The Egyptian god Khnum (Upper Egypt) was usually depicted with the head of a spiral-horned ram

The Egyptian god Banebdjedet (Lower Egypt) was sometimes depicted with four ram heads.

Mendes is the Greek name for the ancient Egyptian city of Djedet. Lévi equates his image with "The Goat of Mendes", possibly following the account by Herodotus[58] that the god of Mendes was depicted with a goat's face and legs. Herodotus relates how all male goats were held in great reverence by the Mendesians, and how in his time a woman publicly copulated with a goat.[58][59] The chief deities of Mendes were the ram deity Banebdjedet (lit. Ba of the Lord of Djedet), who was the Ba of Osiris, and his consort, the fish goddess Hatmehit, with both deities being worshipped in Lower Egypt. [60][61] Khnum was the equivalent god in Upper Egypt.[62]

Khnum was typically portrayed with the horns of a ram, one of the sacred animals

worshiped in Ancient Egypt, representing aspects such as fertility, rebirth, regeneration, and resurrection. He was originally illustrated with horizontally spiraled horns (based on the Ancient Egyptian corkscrew-horned sheep, an extinct subspecies of the barbary sheep), but his representation later evolved to feature the down-turned horns of Ammon in the New Kingdom (based on the extinct sheep subspecies *Ovis platyra palaeoaegyptiacus*).[63]

E. A. Wallis Budge writes:

At several places in the Delta, e.g. Hermopolis, Lycopolis, and Mendes, the god Pan and a goat were worshipped; Strabo, quoting (xvii. 1, 19) Pindar, says that in these places goats had intercourse with women, and Herodotus (ii. 46) instances a case which was said to have taken place in the open day. The Mendisians, according to this last writer, paid reverence to all goats, and more to the males than to the females, and particularly to one he-goat, on the death of which public mourning is observed throughout the whole Mendesian district; they call both Pan and the goat Mendes, and both were worshipped as gods of generation and fecundity. Diodorus compares the cult of the goat of Mendes with that of Priapus, and groups the god with the Pans and the Satyrs.[64]

The link between Baphomet and the pagan god Pan was also observed by Aleister Crowley[65] as well as Anton LaVey:

Many pleasures revered before the advent of Christianity were condemned by the new religion. It required little change-over to transform the horns and cloven hooves of Pan into a most convincing devil! Pan's attributes could neatly be changed into charged-with-punishment sins, and so the metamorphosis was complete.[66]

Aleister Crowley

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The Baphomet of Lévi was to become an important figure within the cosmology of Thelema, the mystical system and religion established by Aleister Crowley in the early 20th century. Baphomet features in the Creed of the Gnostic Catholic Church recited by the congregation in The Gnostic Mass, in the sentence: "And I believe in the Serpent and the Lion, Mystery of Mysteries, in His name BAPHOMET." [67]

In *Magick* (Book 4), Crowley asserted that Baphomet was a divine androgyne and "the hieroglyph of arcane perfection", seen as that which reflects: "What occurs above so reflects below, or As above so below":

The Devil does not exist. It is a false name invented by the Black Brothers to imply a Unity in their ignorant muddle of dispersions. A devil who had unity would be a God... "The Devil" is, historically, the God of any people that one personally dislikes ... This serpent, SATAN, is not the enemy of Man, but He who made Gods of our race, knowing Good and Evil; He bade "Know Thyself!" and taught Initiation. He is "The Devil" of The Book of Thoth, and His emblem is BAPHOMET, the Androgyne who is the hieroglyph of arcane perfection ... He is therefore Life, and Love. But moreover his letter is ayin, the Eye, so that he is Light; and his Zodiacal image is Capricornus, that leaping goat whose attribute is Liberty.

—*Magick: Liber ABA, Book Four, Parts I–IV* [68]

For Crowley, Baphomet is further a representative of the spiritual nature of the Spermatozoon, while also being symbolic of the "magical child" produced as a result of sex magic. [69] As such, Baphomet represents the Union of Opposites, especially as mystically personified in Chaos and Babalon combined and biologically manifested with the sperm and egg united in the zygote. [citation needed]

Crowley proposed that Baphomet was derived from "Father Mithras". In his *Confessions* he describes the circumstances that led to this etymology: [70]

I had taken the name Baphomet as my motto in the O.T.O. For six years and more I had tried to discover the proper way to spell this name. I knew that it must have eight letters, and also that the numerical and literal correspondences must be such as to express the meaning of the name in such a way as to confirm what scholarship had found out about it, and also to clear up those problems which archaeologists had so far failed to solve ... One theory of the name is that it represents the words βαφὴ μήτεος, the baptism of wisdom; another, that it is a corruption of a title meaning "Father Mithras". Needless to say, the suffix R supported the latter theory. I added up the word as spelt by the Wizard. It totalled 729. This number had never appeared in my Cabbalistic working and therefore meant nothing to me. It however justified itself as being the cube of nine. The word κηφας, the mystic title given by Christ to Peter as the cornerstone of the Church, has this same value. So far, the Wizard had shown great qualities! He had cleared up the etymological problem and shown why the Templars should have given the name Baphomet to their so-called idol. Baphomet was Father Mithras, the cubical stone which

was the corner of the Temple.

Modern interpretations and usage

The Devil in the Rider–Waite tarot deck

Lévi's Baphomet is the source of the later tarot image of the Devil in the Rider–Waite design.[71] The concept of a downward-pointing pentagram on its forehead was enlarged upon by Lévi in his discussion (without illustration) of the Goat of Mendes arranged within such a pentagram, which he contrasted with the microcosmic man arranged within a similar but upright pentagram.[72] The actual image of a goat in a downward-pointing pentagram first appeared in the 1897 book *La Clef de la Magie Noire*, written by the French occultist Stanislas de Guaita.[1][26] It was this image that was later adopted as the official symbol—called the Sigil of Baphomet—of the Church of Satan, and continues to be used among Satanists.[73]

Baphomet, as Lévi's illustration suggests, has occasionally been portrayed as a synonym of Satan or a demon, a member of the hierarchy of Hell. Baphomet appears in that guise as a character in James Blish's *The Day After Judgment*.^[74] Christian evangelist Jack T. Chick claimed that Baphomet is a demon worshipped by Freemasons,^[75] a claim that apparently originated with the Taxil hoax. Lévi's Baphomet was depicted on the cover of *Les Mystères de la franc-maçonnerie dévoilés*, Léo Taxil's lurid paperback "exposé" of Freemasonry, which, in 1897, he revealed as a hoax intended to ridicule the Catholic Church and its anti-Masonic propaganda.^{[76][77]}

In 2014, The Satanic Temple commissioned an 8.5 ft (2.6 m) statue of Baphomet to stand alongside a monument of the Ten Commandments at the Oklahoma State Capitol, citing "respect for diversity and religious minorities" as reasons for the monument.^[78]^{[79][80]} (The Oklahoma Supreme Court ultimately declared religious displays illegal.)^[81] The Baphomet statue was unveiled in Detroit on 25 July 2015, as a symbol of the modern Satanist movement.^{[82][83]} The Satanic Temple transported the Baphomet statue to Little Rock, Arkansas, where another 10 Commandments monument had been recently installed; the statue was publicly displayed during a Temple demonstration on 16 August 2018.^[84]

In popular culture

Promotional poster for Léo Taxil's *Les Mystères de la franc-maçonnerie dévoilés* (1886) adapted Lévi's invention

In *Sartor Resartus* (1833–34) by Thomas Carlyle, protagonist Diogenes Teufelsdröckh describes his spiritual rebirth as a "Baphometric Fire-baptism".^[85] Clive Barker's novel *Cabal* (1988) and its film adaption, *Nightbreed* (1990), Baphomet is depicted as the god worshipped by the Night Breed creatures.^[86]

Baphomet appears as a recurring antagonist in the long-running German novel series *Geisterjäger John Sinclair*, in which he is the master of Vincent van Akkeren and his cult

of renegade Knights Templar. The horror novels by author Jason Dark portray Baphomet as one of the three entities that form the unholy trinity of Lucifer, with the other two being Asmodis and Beelzebub.[87]

The 2016 audio drama *Robin of Sherwood: The Knights Of The Apocalypse* (based on the TV show *Robin of Sherwood*), has Robin and his companions come into conflict with the titular Knights. The Knights of the Apocalypse are depicted as a cult which worships Baphomet; the Knights are also depicted as a splinter group from the Knights Templar. [88]

Baphomet is depicted in the 2018 horror film *Antrum* as an iron device used as a brazen bull by cannibals.

See also

Sigil of Baphomet

Statue of Baphomet

Azazel

Beelzebub

Behemoth

Left-hand path and right-hand path

Mahound

Pazuzu

Termagant

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Routledge, Michael (1999). "The Later Troubadours". In Gaunt, Simon; Kay, Sarah (eds.). *The Troubadours: An Introduction*. Cambridge: Cambridge University Press. p. 112:

Ab Luy venseretz totz los cas

Cuy Bafometz a escarnitz

e·ls renegatz outrasalhitz

("with his [i.e. Jesus'] help you will defeat all the dogs whom Mahomet has led astray and the impudent renegades").

Austorc, Pillet-Carstens 40, 1, quoted in Jaye Puckett, "Reconmenciez novele estoire: The Troubadours and the Rhetoric of the Later Crusades", *Modern Language Notes*, 116.4, French Issue (September 2001:844–889), p. 878, note 59. He is also quoted in Kurt Lewent, "Old Provençal Lai, Lai on, and on," *Modern Language Notes*, 79.3, French Issue (May 1964:296–308), p. 302.

The other chapters are *De la ley nova*, *De caritat*, and *De iustitia*. The three folios of the Occitan fragment were reunited on 21 April 1887, and the work was then "discovered". Today it can be found in BnF fr. 6182. Clovis Brunel dated it to the 13th century, and it was probably made in the Quercy. The work was originally written in Latin, but medieval Catalan translation exists, as does a complete Occitan one. The Occitan fragment has been translated by Zorzi, Diego (1954). "Un frammento provenzale della Doctrina Pueril di Raimondo Lull". *Aevum*. 28 (4): 345–349.

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blanche de Chesed, et en bas la lune noire de Géburah. Ce signe exprime le parfait accord de la miséricorde avec la justice. L'un des ses bras est féminin, l'autre masculin, comme dans l'androgynie de Khunrath dont nous avons dû réunir les attributs à ceux de notre bouc, puisque c'est un seul et même symbole. Le flambeau de l'intelligence qui brille entre ses cornes, est la lumière magique de l'équilibre universel; c'est aussi la figure de l'âme élevée au-dessus de la matière, bien que tenant à la matière même, comme la flamme tient au flambeau. La tête hideuse de l'animal exprime l'horreur du péché, dont l'agent matériel, seul responsable, doit seul à jamais porter la peine: car l'âme est impassible de sa nature, et n'arrive à souffrir qu'en se matérialisant. Le caducée, qui tient lieu de l'organe générateur, représente la vie éternelle; le ventre couvert d'écailles c'est l'eau; le cercle qui est au-dessus, c'est l'atmosphère; les plumes qui viennent ensuite sont l'emblème du volatile; puis l'humanité est représentée par les deux mamelles et les bras androgynes de ce sphinx des sciences occultes.

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Tetrabiblos is a four-book treatise on astrology written by the ancient Greek astronomer and astrologer Claudius Ptolemy in the 2nd century CE. The work is considered a foundational text in Western astrology, blending astronomical principles with astrological interpretation to explain the influence of celestial bodies on human affairs and events.

[Structure and content](#)

Book I: Introduces the foundational principles of astrology, including the relationship between astronomy and astrology, and the influence of celestial bodies.

Book II: Focuses on the characteristics of the planets and their effects on human temperament and character, based on their positions in the zodiac.

Book III: Explores the concept of "lots," which are specific points in an astrological chart that indicate certain life circumstances, and discusses their calculation and interpretation.

Book IV: Addresses astrological prediction and interpretation, explaining how to analyze celestial configurations to make predictions about life events such as marriage, career, and health.

Significance

Scientific approach: Ptolemy's work is notable for its attempt to ground astrology in a rational and empirical framework, using mathematical calculations and careful observation.

Historical influence: Tetrabiblos became a cornerstone of Western astrology and was influential for centuries, even after the geocentric model it was based on was replaced by the heliocentric model.

Availability: The text has been translated into many languages, with early Arabic translations in the 9th century being particularly influential in introducing it to medieval Europe.

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Tetrabiblos,1 was born at Constantinople, in the year 410. He studied. Grezcorum, sive exegeseos jejune Demophili in tetrabiblon, que cum. Porphyrit sive ...

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Overview

Author: Ptolemy

Publication date: 2nd century

Original language: Ancient Greek

Original title: Apotelesmatika

Subject: Astrology

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Tetrabiblos (Quadripartitum)

Opening page of Tetrabiblos: 15th-century Latin printed edition of the 12th-century translation of Plato of Tivoli; published in Venice by Erhard Ratdolt, 1484.

Author Claudius Ptolemy
Original title Apotelesmatika
Language Greek
Subject Astrology
Publication date 2nd century

Quadripartitum, 1622

Tetrabiblos (Greek: Τετράβιβλος, lit. 'Four books'), also known as Apotelesmatiká (Greek: Ἀποτελεσματικά, lit. 'On the effects') and in Latin as Quadripartitum (lit. 'Four Parts'), is a text on the philosophy and practice of astrology, written by the Alexandrian scholar Claudius Ptolemy in Koine Greek during the 2nd century CE (c. 90 CE – 168 CE).

Ptolemy's *Almagest* was an authoritative text on astronomy for more than a thousand years, and the *Tetrabiblos*, its companion volume, was equally influential in astrology, the study of the effects of astronomical cycles on earthly matters. But whilst the *Almagest* as an astronomical authority was superseded by acceptance of the heliocentric model of the Solar System, the *Tetrabiblos* remains an important theoretical work for astrology.

Besides outlining the techniques of astrological practice, Ptolemy's philosophical defense of the subject as a natural, beneficial study helped secure theological tolerance towards astrology in Western Europe during the Medieval era. This allowed Ptolemaic teachings on astrology to be included in universities during the Renaissance, which brought an associated impact upon medical studies and literary works.

The historical importance of the *Tetrabiblos* is seen by the many ancient, medieval and Renaissance commentaries that have been published about it. It was copied,

commented on, paraphrased, abridged, and translated into many languages. The latest critical Greek edition, by Wolfgang Hübner, was published by Teubner in 1998.

Overview and influence

"I know that I am mortal, the creature of one day; but when I explore the winding courses of the stars I no longer touch with my feet the Earth: I am standing near Zeus himself, drinking my fill of Ambrosia, the food of the gods."

Ptolemy, *Anthologia Palatina*, 9.577.[1]

Ptolemy is referred to as "the most famous of Greek astrologers"[2] and "a pro-astrological authority of the highest magnitude".[3] As a source of reference his *Tetrabiblos* is described as having "enjoyed almost the authority of a Bible among the astrological writers of a thousand years or more".[4] Compiled in Alexandria in the 2nd century, the work gathered commentaries about it from its first publication.[2] It was translated into Arabic in the 9th century, and is described as "by far the most influential source of medieval Islamic astrology".[5]

With the translation of the *Tetrabiblos* into Latin in the 12th century, "Ptolemaic astrology" became integrated by Albertus Magnus and Thomas Aquinas into medieval Christian doctrine.[6] This theological acceptance encouraged the teaching of Ptolemaic astrology in universities, often linked to medical studies. This, in turn, brought attention in literary works, such as Dante's, which helped shape the moral, religious and cosmological paradigm of Western Europe during the Medieval era.[6] The *Tetrabiblos* was largely responsible for laying down the basic precepts of Renaissance astrology,[7] and was a necessary textbook in some of the finest universities of Renaissance and early modern Europe.[3]

16th-century woodcut depicting Ptolemy, from *Les vrais portraits et vies des hommes illustres*, Paris, 1584, f°87.

Ptolemaic astrology continued to be taught at European universities into the 17th century,[3] but by the mid-17th century the study struggled to maintain its position as one of the respected Liberal sciences.[8] At this time, the contents of the *Tetrabiblos* started to draw stigmatisation as part of "a diabolical art of divination". One 17th-century critic was to write of its subject: "no superstitious art is more fitted to forward the aims of the devil than the astrology of Ptolemy".[citation needed]

The intellectual standing of astrology collapsed rapidly at the end of the 17th century, but the historical impact of the *Tetrabiblos* upon world culture continues to engage the attention of scholars of classical philosophy and the history of sciences in antiquity.[9] It also maintains its position as an influential textbook for practitioners of modern western astrology, and English translations of the text were published by astrologers in the 18th, 19th and 20th centuries.[10] The early 20th-century Humanist astrologer Dane Rudhyar reported that the astrology of his era "originated almost entirely in the work of the Alexandrian astrologer, Claudius Ptolemy".[11] Even 21st-century astrological textbooks

have described the Tetrabiblos as being "without a doubt, indispensable for any serious student of astrology".[12]

The work's enduring significance is attributed to several factors: Ptolemy's reputation as one of the greatest philosophers and scientists of the ancient world,[13] the text's astrological importance as one of the oldest complete manuals on that subject,[14] and the unprecedented order and quality of Ptolemy's astrological explanations.[15]

The "outstanding mark of Ptolemy's astrology" is described as "informed by the philosophical and scientific spirit of his age".[16] Ptolemy wrote at a time when "physics" was defined by philosophy, and his account of stellar effects was expressed in terms of the four Aristotelian qualities (hot, cold, wet, and dry) set against the philosophical notion of universal unity and cosmic harmony.[17] His objective was to explain the rationale of astrology in such terms, so the work is also notable for its dismissal of astrological practices which lack a direct astronomical basis:[18]

As for the nonsense on which many waste their labour and of which not even a plausible account can be given, this we shall dismiss in favour of the primary natural causes; we shall investigate, not by means of lots and numbers of which no reasonable explanation can be given, but merely through the science of the aspects of the stars to the places with which they have familiarity.[19]

The book opens with an explanation of the philosophical framework of astrology which aims to answer the arguments of critics who questioned the subject's validity.[14] Of this, Lynn Thorndike, in his *History of Magic and Experimental Science*, writes: "Only the opponents of astrology appear to have remained ignorant of the Tetrabiblos, continuing to make criticisms of the art which do not apply to Ptolemy's presentation of it or which had been specifically answered by him".[20]

Ptolemy was not responsible for originating the astrological techniques he presented in the Tetrabiblos.[16] His contribution was to arrange the material systematically, in order to demonstrate that astrology is based upon logical, hierarchical principles.[14]

Astrological influences are frequently referred to the meteorological effects of humoral shifts, which were presumed to result from celestial cycles bringing correlated changes in the heating, cooling, moistening, and drying effects of the atmosphere.[21]

The historical importance and influence of the Tetrabiblos is attested by the many ancient, medieval and Renaissance commentaries published about it, as well as the many translations and paraphrased editions that aim to reproduce its content in an accessible manner.[22] The Greek text has undergone transmission into Arabic, Latin and many modern languages. The first English translation did not appear until the 18th century, but by the end of the 19th century the American astrologer Luke Broughton reported he had at least half a dozen different English translations in his possession.[23]

Title and date of composition

Opening chapter of the first printed edition of Ptolemy's Tetrabiblos, transcribed into Greek and Latin by Joachim Camerarius (Nuremberg, 1535).

The commonly known Greek and Latin titles (Tetrabiblos and Quadripartitum respectively), meaning 'four books', are traditional nicknames[24] for a work which in some Greek manuscripts is entitled Μαθηματικὴ τετράβιβλος σύνταξις, 'Mathematical treatise in four books'.[25] Frank Eggleston Robbins, editor of the Loeb English translation published in 1940, considered it likely that this was the title used by Ptolemy himself, although he acknowledged that many other Greek manuscripts use the title Τὰ πρὸς Σύρον ἀποτελεσματικά, 'The prognostics addressed to Syrus'.[25] An ancient anonymous commentary on the work states that some considered the term Tetrabiblos to be a fictitious name.[25]

Hübner, editor of the 1998 Teubner Greek edition, uses the title Apotelesmatiká (biblía), '(books on) effects', which has been followed by recent scholars.[26] Alexander Jones, editor of the Springer publication Ptolemy in Perspective (2010), considers that Ptolemy's own title remains unknown, but agrees that the term Apotelesmatika is "a credible guess".[24] This term is variously translated to mean 'influences',[24] 'effects'[26] or 'prognostics';[25] reflecting the theme of work, which is concerned with gaining foreknowledge of the effects of predictable astronomical cycles.

There is no firmly established date for the compilation of the Tetrabiblos, but Ptolemy discloses in his 'Introductory Address' that he wrote his astrological treatise after completing his astronomical one: the Almagest.[27] Evidence within the Almagest reveals that the astronomical work could not have been completed before about 145 AD, [28] which demonstrates that Ptolemy wrote the Tetrabiblos towards the end of his life, sometime between completing the Almagest and his death, generally reported to be around 168 A.D.[29]

Book I: principles and techniques

Opening chapters

"Most events of a general nature draw their causes from the enveloping heavens."

Ptolemy, Tetrabiblos I.1.

The text begins with Ptolemy's address to "Syrus", an unidentified character to whom all Ptolemy's works are dedicated.[30] In this Ptolemy differentiates between two types of astronomical study: the first (astronomy proper) which discovers the astronomical cycles and movements; the second (astrology) which investigates the changes these movements bring about. He states that each has its own science and the former is desirable in its own right "even though it does not attain the result given by its combination with the second".[27] This is taken to demonstrate Ptolemy's view that astronomy and astrology are complementary studies, so that whilst astrology is less self-sufficient and factual,[2] its employment makes the practice of astronomy more useful.[31] Although the terms astronomia and astrologia were used interchangeably in ancient texts,[32] this also demonstrates the early definition of two differentiated

subjects which were discussed at length by Ptolemy in two separate works.[31]

Ptolemy states that having dealt with the former subject (astronomy) in its own treatise, he "shall now give an account of the second and less self-sufficient method in a properly philosophical way, so that one whose aim is the truth might never compare its perceptions with the sureness of the first".[27] In this, and further introductory remarks, he reveals his view that astrological prediction is extremely difficult and easily subject to error, but satisfactorily attainable to those who possess the necessary skill and experience, and of too much benefit to be dismissed simply because it can sometimes be mistaken.[33]

Ptolemy's philosophical arguments

Chapters 2 and 3 are important for giving Ptolemy's philosophical defense of his subject. Franz Boll noticed the arguments were paralleled in older sources, particularly those of the Stoic philosopher Posidonius (c.135 BCE–c.AD 51 BCE).[34] Equally, Ptolemy's narrative was drawn upon by later philosophers and astronomers, such as Johannes Kepler, who used similar examples and the same order of arguments to explain the physical foundation of some astrological claims.[35] Described as "scientifically speaking, perfectly laudable" by one modern commentator,[36] another has condemned these chapters as the place where Ptolemy's "knowledge, intelligence and rhetorical skill" are most "misused".[37]

In chapter one Ptolemy asserts the legitimacy of the study and identifies the two main arguments set against it:

the complexity of the subject makes its claim of providing reliable foreknowledge unattainable;

reliable foreknowledge—if it can be attained—would imply such fatalism as to make the subject's purpose useless (since if the future is predictable, anything which is destined to happen will happen whether predicted or not).

Ptolemy then answers each criticism in the following two chapters.

Argument on the extent of astrology's reliability

In chapter two Ptolemy maintains that knowledge gained by astronomical means is attainable and he attempts to define its limits according to "Aristotelian-Stoic" logic.[38] He points out how the Sun has the greatest influence upon the Earth's seasonal and daily cycles, and that most things in nature are synchronised by the Moon:

... as the heavenly body nearest the Earth, the Moon bestows her effluence most abundantly upon mundane things, for most of them, animate or inanimate, are sympathetic to her and change in company with her; the rivers increase and diminish their streams with her light, the seas turn their own tides with her rising and setting, and plants and animals in whole or in some part wax and wane with her.[39]

He extends this ability to stir the weather and steer the biological patterns of earthly

creatures to the fixed stars and planets, so that everything which experiences cycles of growth, or patterns of behaviour, is in some way responsive to the celestial cycles. These bring about elemental changes (hot, windy, snowy or watery conditions, etc): led by the Sun, activated by the Moon and aided by the planetary configurations and the fixed stars' phenomena. The prevailing meteorological qualities are then considered to determine the temperament – the quality of the moment of time at a specific place – which is presumed to be impressed, as a sort of temporal imprint, upon the seed of anything which comes into germination or manifestation at that moment in time. Ptolemy admits that successful analysis of this temperament is not easily attained but is capable of being determined by someone who is able to regard the data "both scientifically and by successful conjecture". He questions why, if a person can reliably predict the general weather patterns and their effects upon agricultural seeds and animals from the knowledge of the celestial cycles:

... can he not, too, with respect to an individual man, perceive the general quality of his temperament from the ambient[40] at the time of his birth, ... and predict occasional events, by the fact that such and such an ambient is attuned to such and such a temperament and is favourable to prosperity, while another is not so attuned and conduces to injury?[41]

Whilst suggesting that such arguments are enough to demonstrate the validity of astrology, Ptolemy accepts that many mistakes are made in its practice – partly because of "evident rascals" who profess to practice it without due knowledge and pretend to foretell things which cannot be naturally known (sometimes using the term 'astrology' for practices which are not true to the genuine study of astrology)[42] and because legitimate practitioners must acquire a magnitude of knowledge and experience within a limited life-span. His summary is that the study is usually only able to give reliable knowledge in general terms; that astrological advice should be welcomed but not expected to be faultless; and that the astrologer should not be criticised but encouraged to integrate non-celestial information within the compilation of a judgement (such as what is known of an individual's ethnic background, nationality and parental influences). [43]

15th-century manuscript illustration of astronomy as one of the seven liberal arts, showing Ptolemy as its patron.

Argument on whether astrology is natural and useful

In chapter three Ptolemy argues that astrological prediction is both natural and beneficial. The translation of these ideas into Latin in the 12th century are described as being "of critical importance" to the adoption of a favourable attitude towards astrology within Christianity than it was in the European Dark Ages in the Medieval period.[44]

Ptolemy first proposes that it is not "useless" to create predictions of what is likely to happen, even if the predictions do not provide the means to avoid impending disaster. This was one of the well known classical criticisms that had been brought to prominence

in Cicero's text *De Divinatione*, in the argument that no good comes from warnings of imminent disasters when they offer no means of escape.[45] Ptolemy gives a more positive view of divination in his assessment of astrology as a subject "by which we gain full view of things human and divine",[46] which, he argues, gives a better perception of "what is fitting and expedient for the capabilities of each temperament".[46] He views astrology as a subject which encourages enhanced self-knowledge, to be valued as a source of pleasure and well-being; since even if astrology cannot aid in the acquisition of riches or fame; the same can be said of all philosophy, which concerns itself with "greater advantages". Hence, in the case of unfortunate events that will necessarily take place, Ptolemy asserts that astrological prediction still brings benefits, because "foreknowledge accustoms and calms the soul by experience of distant events as though they were present, and prepares it to greet with calm and steadiness whatever comes".[46]

Ptolemy's next argument was to avoid the criticisms that arise when the practice of prediction is seen to suggest fatal necessity. This point was crucial to later theological acceptance, since Medieval religious doctrine dictates that the individual soul must possess free will, in order to be responsible for its own choices and the consequences that flow from them. Gerard of Feltre's 13th-century text *Summa on the Stars* demonstrates the problem that astrological determinism creates for the theological argument: "If the stars make a man a murderer or a thief, then all the more it is the first cause, God, who does this, which it is shameful to suggest".[47] Ptolemy's comments counter the criticism by proposing that whilst the celestial cycles are entirely reliable and "eternally performed in accordance with divine, unchangeable destiny",[46] all earthly things are also subject to "a natural and mutable fate, and in drawing its first causes from above it is governed by chance and natural sequence".[46] He therefore declares that nothing is irrevocably ordained, and we are not to imagine that "events attend mankind as the result of the heavenly cause as if ... destined to take place by necessity without the possibility of any other cause whatever interfering".[46]

In this discussion Ptolemy makes a point that was to be called upon by many later astrological writers, that "the lesser cause always yields to the stronger".[48] He sees an individual as unable to resist the greater cycles of change which happen to the wider community, so even a man whose horoscope indicates gain may perish at a time that his community is struck by natural disaster or pestilence. However, Ptolemy also maintains that disastrous events will only follow a natural course if no counter action is taken to avert the problem, as when "future happenings to men are not known, or if they are known and the remedies are not applied".[48] He takes a balanced position in the argument of fate versus free will in writing that certain things, because their effective causes are numerous, become inevitable, whilst others are able to be averted by the act of astrological prediction. The astrologer's position is compared to that of the physician, who must be able to recognise beforehand which ailments are always fatal, and which admit of aid.[48]

"...it is the same with philosophy – we need not abandon it because there are evident

rascals amongst those that pretend to it."

Ptolemy, *Tetrabiblos* I.2.

It is therefore reasonable, in Ptolemy's estimation, to moderate actions with awareness of how the prevailing and future temperament prospers or injures the natal temperament, or to elect to act at a time that is astrologically suitable to the activity – just as it is deemed rational to use knowledge of the stars to ensure safety at sea; to use knowledge of the lunar cycle to ensure successful breeding and sowing, or to cool ourselves against the extremes of temperature in order that we suffer less.

Ptolemy's philosophical conclusion on the subject, which helped to secure its intellectual standing until the 18th century, is thus: "even if it be not entirely infallible, at least its possibilities have appeared worthy of the highest regard".[48] Having justified his intellectual involvement in the study, according to the philosophical principles of his day, Ptolemy then turns his attention to the practical theory of astrology, and the rationale that lies behind the arrangement of its principles.

Introduction of principles

Figure of the heavenly bodies — An illustration of the Ptolemaic geocentric system by Portuguese cosmographer and cartographer Bartolomeu Velho, 1568 (Bibliothèque Nationale, Paris).

One of the unique features of the *Tetrabiblos*, amongst the astrological texts of its period, is the extent to which the first book not only introduces the basic astrological principles, but synthesises and explains the reasoning behind their reported associations in line with Aristotelian philosophy.[49] Chapter four, for example, explains the "power of the planets" through their associations with the creative humoral qualities of warmth or moisture, or the reductive qualities of cold and dryness.[50] Hence Mars is described as a destructive planet because its humoral association is excessive dryness, whilst Jupiter is defined as temperate and fertilising because its association is moderate warmth and humidity.[51] These associations are based on the arrangements of the planets with regard to the Sun, as perceived from the geocentric perspective, by which their orbits are measured as if they are centred upon the Earth.

Uniting these Aristotelian principles with a prevalent Greek philosophy employed by Zeno of Citium and the Pythagoreans, the next three chapters arrange the planets into pairs of opposites.[50] They may be benefic (moderately warming or moistening) or malefic (excessively cooling or drying); masculine (drying) or feminine (moistening); active and diurnal (suited to the qualities of the day and aligned with the nature of the Sun) or passive and nocturnal (suited to the qualities of the night and aligned with the nature of the Moon).[52] Since these humoral associations derive from configurations with the Sun, chapter eight describes how they are subtly modified according to the phase of each planet's synodic cycle with the Sun.[53]

Chapter nine discusses the "power of the fixed stars". Here, rather than give direct

humoral associations, Ptolemy describes their "temperatures" as being like that of the planets he has already defined. Hence Aldebaran ("called the Torch") is described as having "a temperature like that of Mars", whilst other stars in the Hyades are "like that of Saturn and moderately like that of Mercury".[54] At the end of the chapter Ptolemy clarifies that these are not his proposals, but are drawn from historical sources, being "the observations of the effects of the stars themselves as made by our predecessors".[55]

Ptolemy instructing Regiomontanus under an image of the zodiac encircling the celestial spheres. Frontispiece from Ptolemy's *Almagest*, (Venice, 1496).

Chapter ten returns to the humoral theme more explicitly, clarifying that the zodiac is aligned to the seasons and so expressive of the shifting emphasis through moisture, warmth, dryness and cold, (as brought about by spring, summer, autumn, and winter). Similarly, the four angles of the chart present an humoral emphasis through association with the effects of the four cardinal winds that blow from their aligned directions.[56] The remainder of book one (up to the final two chapters which concern the planetary phases and aspectual applications), presents the rulerships, divisions, and configurations of the zodiac signs, most of which are related to astronomical definitions, seasonal effects, physics and geometry. Geometrical principles are used to define the favourable or unfavourable quality of astrological aspects, based on the angular relationship of planets and signs with ecliptic degrees.[15]

In Ptolemy's era the boundaries of the zodiac signs were close to those of the visible constellations whose names they bear, but Ptolemy demonstrates the theoretical distinction between the two frames of reference in describing the starting point of the zodiac as fixed, not to the stars, but to the mathematically calculated vernal equinox.[57] This determines the seasonally based tropical zodiac which takes its name from the Greek word τροπικός tropikos: 'of the turning',[58] because it is set by the turn of the seasons and, being subject to precession, experiences a slow and gradual revolution through the visible constellations.[59] For the same reason, the signs that mark the Sun's summer and winter solstice points (Cancer and Capricorn) are described as the 'tropical signs',[60] since these are the places where the Sun 'turns' its direction in celestial latitude, (thereby defining the terrestrial circles of latitude known as the Tropic of Cancer and the Tropic of Capricorn).[61]

Whereas other ancient astrological writers gave their emphasis to the astrological interpretation of such definitions (for example, in describing how tropical signs are indicative of quickly changing situations),[62] Ptolemy's focus is notably different; given to the astronomical and philosophical factors that underlie the definitions rather than their astrological meaning in practice. Ptolemy explains that the definitions of the zodiac are not his own, but present "the natural characters of the zodiacal signs, as they have been handed down by tradition".[63] His approach finds elegant expression where he is demonstrating the logic of schematic arrangements (such as the philosophical principles behind the planetary rulership of signs),[64] but is noted to convey detachment in regard

to the elements of astrology that are not so obviously plausible.[65] This can be seen in the way that Ptolemy avoids going into detail on the facets of astrology that rely on mythological, or symbolic associations, and how he is willing to outline the reasoning behind conflicting astrological proposals without revealing any personal preference for one scheme over another.[66]

Some commentators have viewed Ptolemy's comparatively dispassionate approach towards points of astrological contention as reason to suppose he was more interested in the theoretical principles than the actual practice of astrology.[67] On the other hand, the objective tone that marks his style; his assertion that the subject is natural (by which he makes no demand for oaths of secrecy from its students as some contemporaries do);[68] and the way he shows respectful reference to alternative views without vilifying authors whose practices might differ from his own,[69] all helped to secure the text's historical reputation as an intellectually superior one. Classics scholar Mark Riley raised these points in his assessment that Ptolemy approached the subject of astrology with exactly the same theoretical inclination that he applied to astronomy, geography and the other sciences on which he wrote.[70] This distinctive style of approach led Riley to conclude: "The respect shown to Ptolemy's work by all later astrologers was due, not to its usefulness to the practitioner, but to his magisterial synthesis of astrology and science".[49]

Book II: Mundane astrology

Book II presents Ptolemy's treatise on mundane astrology. This offers a comprehensive review of ethnic stereotypes, eclipses, significations of comets and seasonal lunations, as used in the prediction of national economics, wars, epidemics, natural disasters and weather patterns. No other surviving ancient text offers a comparable account of this topic, in terms of the breadth and depth of detail offered by Ptolemy. Although no demonstrated examples are given, he writes with authority in this branch of his subject, which suggests it was of particular interest to him. Modern commentators have remarked that Ptolemy was "consciously taking a different approach" to contrast "with the 'old', infinitely complicated methods".[15]

Ptolemy begins by stating he has briefly reviewed the important principles and will now develop the details of astrology in the appropriate order. His point is that astrological assessment of any 'particular' individual must rest upon prior knowledge of the 'general' temperament of their ethnic type; and that the circumstances of individual lives are subsumed, to some extent, within the fate of their community.[71]

The second chapter gives a broad generalisation of how differences in physical traits occur between the inhabitants of the various climes (a demarcation based on latitude). Communities that live close to the equator, for example, are described as having black skins, small statures, and thick woolly hair, as a protective response to the burning heat of that location. By contrast, communities that have settled in high northern regions are defined by their colder environment and its greater share of moisture. Their bodily forms are paler, taller, with finer hair, and in their characteristics they are described as

"somewhat cold in nature".[72] Both types are described as lacking civilisation because of the extremes of their environment, whereas communities that live in temperate regions are medium in colouring, moderate in stature and enjoy a more equable lifestyle. The several regions are similarly defined according to the mix that arises within this kind of analysis. Ptolemy explains that such considerations are only dealt with summarily, as a background consideration for what follows. He also makes clear that such traits are to be found "generally present, but not in every individual".[72]

15th-century map depicting Ptolemy's description of the inhabited world, (1482, Johannes Schnitzer).

In chapter 3 Ptolemy unites his interests in astrology and geography, to outline the astrological associations of "our inhabited world". Maps based on Ptolemy's *Geographica* show Ptolemy's definition of the inhabited world as (roughly) extending from the equator to latitude 66°N, covering the land mass between the Atlantic Ocean and East China Sea.[73] Ptolemy extends the logic given in ancient Babylonian texts where the four quarters of the known world are attributed to the four triplicity arrangements of the zodiac.[74] The attribution is based on association between the planets that govern the triplicities and the directions and winds those planets are affiliated with. For example, the 'Aries triplicity' (which includes Aries, Leo and Sagittarius) is chiefly dominated by Jupiter and assisted by Mars. Jupiter rules the north wind and Mars the west wind; therefore this triplicity governs the north-west quarter of Ptolemy's "inhabited world": the area known as Europe.[75]

Again, these divisions are general, and specific rulership of each nation is modified by location and observed cultural distinctions. For example, in Europe, only those regions that lie to the north-west extremes are fully attributed to Jupiter and Mars, since those that lie towards the centre of the inhabited area incline towards the influence of opposing regions.[76] In this way, the "inhabited region" experiences a drift of astrological correspondence rather than sharp divisions within its quarters, and independent nations are variously affiliated with the signs of each triplicity and the planets that rule them. Ptolemy names Britain and Spain as two nations appropriately placed in the north-west quarter to accept the rulership of Jupiter and Mars. Such nations are described as "independent, liberty-loving, fond of arms, industrious", based on characteristics attributed to those planets. Being predominantly governed by masculine planets they are also "without passion for women and look down upon the pleasures of love".[76] Observed characteristics influence his categorisation of Britain as having a closer affinity with Aries and Mars (by which "for the most part its inhabitants are fiercer, more headstrong and bestial"), whilst Spain is reported to be more subject to Sagittarius and Jupiter, (from which is evidenced "their independence, simplicity and love of cleanliness").[76]

Though Ptolemy describes his analysis as a "brief exposition",[77] the chapter builds into an extensive association between planets, zodiac signs and the national characteristics of 73 nations. It concludes with three additional assertions which act as

core principles of mundane astrology:

Each of the fixed stars has familiarity with the countries attributed to the sign of its ecliptic rising.

The time of the first founding of a city (or nation) can be used in a similar way to an individual horoscope, to astrologically establish the characteristics and experiences of that city. The most significant considerations are the regions of the zodiac which mark the place of the Sun and Moon, and the four angles of the chart – in particular the ascendant.

If the time of the foundation of the city or nation is not known, a similar use can be made of the horoscope of whoever holds office or is king at the time, with particular attention given to the midheaven of that chart.[77]

Use of eclipses

The remainder of the book shows how this information is used in the prediction of mundane events. Focus is given to eclipses, as the "first and most potent" cause of change,[78] supplemented by examination of the 'stations' of the superior planets: Saturn, Jupiter and Mars.[79] Although eclipses are deemed relevant to any nation affiliated with the zodiac signs in which they occur, Ptolemy's scrutiny is reserved for regions where they are visible, which he argues will manifest the effects most noticeably.[80] The period of obscuration determines the endurance of the effect, with each hour proportioning to years for a solar eclipse and months for a lunar eclipse.[81] The location of the eclipse with relation to the horizon is then used to judge whether the effects are most prevalent at the beginning, middle or end of the period, with times of intensification identified by planetary contacts to the degree of the eclipse which occur within this period.[82]

Depiction of Ptolemy employing a quadrant, from Giordano Ziletti's Principles of astrology and geography according to Ptolemy, 1564.

Chapter 7 begins the examination of what type of event will manifest. This is judged by the angle of the horizon which precedes the eclipse in the chart set for the location under scrutiny[83] and the planet(s) that dominate this angle by rulership and powerful aspectual connections.[84] Whether the predicted effect is beneficial or destructive depends on the condition of these planets, whilst the type of manifestation is judged by the zodiac signs, fixed stars[85] and constellations involved.[86] The resulting prediction is of relevance to nations, but Ptolemy points out that certain individuals are more resonant to the effects than others; namely those have the Sun or Moon in their horoscopes in the same degree as the eclipse, or the degree that directly opposes it.[87]

Within his Almagest Ptolemy explains that he had access to eclipse records kept for 900 years since the beginning of the reign of king Nabonassar (747 BC).[88] In chapter 9 of the Tetrabiblos he shows knowledge of the Babylonian lore that accompanied these records in detailing the omens based on visual phenomena. The colours of eclipses and "the formations that occur near them, such as rods, halos, and the like" are considered[89] along with the astrological significance of comets, in whether they take

the form of "'beams', 'trumpets', 'jars', and the like". Meaning is derived from their position relative to the Sun and assessment of "the parts of the zodiac in which their heads appear and through the directions in which the shapes of their tails point".[90] It is noted that here Ptolemy uses principles that fall outside the neat theoretical logic he presents in book I, being explicable only in terms of the mythological and omen tradition inherited from his ancient sources.[91] He also defends the subjective nature of the analysis involved, asserting that it would be impossible to mention the proper outcome of all this investigation, which calls for enterprise and ingenuity from the astrologer creating the judgement.[92]

The remaining chapters of book II are dedicated to meteorological matters. Chapter 10 specifies that the new or full Moon preceding the Sun's ingress into Aries can be used as a starting point for investigations concerning the weather patterns of the year. Lunations which precede the Sun's ingress into any the other equinoctial and solstice signs (Cancer, Libra and Capricorn) can also be used for seasonal concerns, and within these "monthly investigations" bring more particular details based on lunations and the conjunctions of the planets.[93] The recorded weather effects of the fixed stars in the zodiac constellations are systematically discussed, concluding with the relevance of generally observed sky phenomena such as shooting stars, cloud formations and rainbows.[94] These final considerations are expected to add localised details to the original exploration of eclipse cycles. Ptolemy's theme throughout the book is that charts of this nature cannot be judged in isolation, but are to be understood within the pattern of cycles to which they belong, and where there are strong connections between the degree points involved; for:

In every case... one should draw his conclusions on the principle that the universal and primary underlying cause takes precedence and that the cause of particular events is secondary to it, and that the force is most ensured and strengthened when the stars which are the lords of the universal natures are configured with the particular causes. [95]

With the astrologer expected to have knowledge and awareness of the mundane cycles that outline the background principles of the personal horoscope, Ptolemy closes this book with the promise that the next will supply "with due order" the procedure which allows predictions based on the horoscopes of individuals.

Book III: Individual horoscopes (genetic influences and predispositions)

Byzantine reproduction of a Greek horoscope attributed to the philosopher Eutocius, 497 A.D.

Books III and IV explore what Ptolemy terms "the genethliological art": the interpretation of a horoscope set for the moment of the birth of an individual.[96] He explains that there are several cycles of life to consider but the starting point for all investigation is the time of conception or birth. The former "the genesis of the seed" allows knowledge of events that precede the birth; the latter "the genesis of the man" is "more perfect in

potentiality"[96] because when the child leaves the womb and comes "forth into the light under the appropriate conformation of the heavens" the temperament, disposition and physical form of the body is set.[97] The two moments are described as being linked by a "very similar causative power", so that the seed of the conception takes independent form at an astrologically suitable moment, whereby the impulse to give birth occurs under a "configuration of similar type to that which governed the child's formation in detail in the first place".[96] Chapter 2 continues this theme in discussing the importance of calculating the precise degree of the ascendant at birth, the difficulty of recording local time precisely enough to establish this,[98] and the methods available for rectification (i.e., ensuring the chart is correct).[99]

Chapter 3 describes how the analysis of the chart is divided into predictions of:

essential, genetic qualities established prior to birth (such family and parental influences),
those that become known at the birth (such as the sex of the child and birth defects),
and
those that can only be known post-natally (such as length of life, the quality of the mind, illnesses, marriage, children, and material fortunes).
Ptolemy explains the order by which each theme becomes relevant, and follows this in his arrangement of topics presented in the remaining chapters of books III and IV.

First he deals with the prenatal matters, covering the astrological signifiers of the parents in chapter 4, and siblings in chapter 5. Then he deals with the matters "directly concerned with the birth", [100] explaining how to judge such issues as whether the child will be male or female (ch.6); whether the birth will produce twins or multiple children (ch.7); and whether it will involve physical defects or monstrous forms; if so, whether these are accompanied by mental deficiency, notability or honour (ch.8).[101]

"The consideration of the length of life takes the leading place among inquiries about events following birth, for, as the ancient says, it is ridiculous to attach particular predictions to one who, by the constitution of the years of his life, will never attain at all to the time of the predicted events. This doctrine is no simple matter, nor unrelated to others, but in complex fashion derived from the domination of the places of greatest authority."

Ptolemy, *Tetrabiblos* III.10.

The exploration of post-natal concerns begins in chapter 9 with a review of astrological factors that occur when children are not reared. This considers the indications of still births and babies that seem "half-dead", or those that have been left exposed (including whether there is possibility they may be taken up and live). Chapter 10 then details the techniques for establishing the length of life under normal circumstances. This is an important and lengthy passage of text, the techniques of which require precise astronomical detail and advanced knowledge of complex progressive techniques. Jim Tester has commented on how Ptolemy goes into an unusual level of detail [102] in a

responsibility that Bouché-Leclercq described as "the chief task of astrology, the operation judged most difficult by practitioners, most dangerous and damnable by its enemies".[103] Such a prediction involves judicial skill as well as mathematical expertise since several 'destructive' periods may be identified but countered by other, protective astrological influences, resulting in periods of danger or illness that does not lead to death.[104] This is followed, in chapter 11, by the astrological principles from which judgement is made of bodily appearance and temperament. The planetary significations follow the logic of their humoral associations, so that Jupiter (associated with warmth and moisture, an humoral combination which promotes growth) gives largeness in bodily form.[105] Since these define, to some extent, predisposition towards bodily afflictions, there is a natural flow towards the content of chapter 12, which focuses on the astrological signifiers relating to injuries and diseases. The details of planetary associations with bodily organs and functions are given, such as Saturn ruling the spleen and Jupiter the lungs. Jim Tester has pointed out that several lists of this type exist "more or less agreeing in detail".[106]

The third book concludes with a discussion in chapters 13 and 14 of what is described as a "largely overlooked" facet of Ptolemaic doctrine: the "psychological" one, which concerns the quality of the soul (or psyche).[107] Historian Nicholas Campion has discussed the roots of the notion that celestial and psychological realms are connected, which can be traced to the 6th century BC, and in Ptolemy's case presents a mixture of Aristotelian and Stoic philosophy, resting on the Platonic view that "the soul comes from the heavens" which explains "how human character comes to be determined by the heavens".[108]

The soul, for Ptolemy, includes the faculty for conscious reasoning, which is rational and attributed to the condition of Mercury, and the subconscious and unconscious elements of the mind (the "sensory and irrational part"), which is sensitive and attributed to the condition of the Moon.[109] These two chapters make analysis of instinctual impulses and moral inclinations, being concerned with psychological motives and behavioural expression rather than the physical temperament described in chapter 11. Diseases of the soul are defined as "affections which are utterly disproportionate and as it were pathological"[110] including insanity, inability to exercise moderation or restraint, instability of the emotions, depraved sexuality, morbid perversions, and violent afflictions of the intellectual and passive parts of the mind. The astrological explanations are mainly related to the exaggerated influence of destructive planets which are also in difficult configurations with Mercury and the Sun or Moon, or the planet associated with the psychological impulse (for example, Venus in matters of sexuality).[110] Campion has pointed out that these planetary associations with psychological qualities are not original to Ptolemy, being present in the *Corpus Hermeticum* which was in circulation in Alexandria at the time Ptolemy compiled his text.[107]:254

Within this book Ptolemy has surveyed all the topics that relate to inner qualities, genetic patterns, predispositions and the natural tendencies present from birth. His exploration of individual horoscopes continues into book IV, the only distinction of content being that

subsequent topics relate to material matters and life experiences: what Ptolemy refers to as "external accidentals".[111]

Book IV: Individual horoscopes (external accidentals)

Ptolemy's geocentric celestial spheres; Peter Apian's *Cosmographia* (1539)

Book IV is presented with a brief introduction to reaffirm the arrangement of content as previously described. It starts with the topics of riches and honour. Ptolemy says: "as material fortune is associated with the properties of the body, so honour belongs to those of the soul".[111] Chapter 2, on material wealth, employs the "so-called 'Lot of Fortune'" although Ptolemy's instruction conflicts with that of many of his contemporaries in stating that for its calculation "we measure from the horoscope the distance from the sun to the moon, in both diurnal and nocturnal nativities".[112] Ptolemy's reputation ensured this approach to calculation was adopted by many later medieval and Renaissance astrologers,[113] although it is now realised that most Hellenistic astrologers reversed the formula of calculation for nocturnal births. It is notable that in his discussion "Of the fortune of Dignity", in chapter three, Ptolemy makes no reference to the Lot of Spirit (or Daimon), which would normally be used as the spiritual counterpart to the material wealth and happiness associated with the Lot of Fortune. This is viewed as a demonstration of his general dislike (declared in bk. III.3) for "lots and numbers of which no reasonable explanation can be given".[114]

The subsequent chapter, the title of which is translated by Robbins as 'Of the Quality of Action', concerns professional inclinations and the signifiers of career advance (or decline). This is followed by the treatment of marriage in chapter 5, which is primarily referred to the Moon in a man's chart, to describe his wife, and the Sun in a woman's chart to describe her husband.[115] Here Ptolemy shows employment of the astrological technique known as synastry, in which the planetary positions of two separate horoscopes are compared with each other for indications of relationship harmony or enmity.

"Marriages for the most part are lasting when in both the genitures the luminaries happen to be in harmonious aspect, that is, in trine or in sextile with one another ... Divorces on slight pretexts and complete alienations occur when the aforesaid positions of the luminaries are in disjunct signs, or in opposition or in quartile."

Ptolemy, *Tetrabiblos* IV.5.

The next four chapters complete the survey of natal themes, dealing with the topics of children (ch.6); friends and enemies (ch.7); the dangers of foreign travel (ch.8) and the quality (or type) of death (ch.9 – as opposed to the time of death considered in III.10).

The final chapter of the work is described as "a curious one"[116] for introducing a separate theme at the end of the book. This refers to the seven 'ages of man', which Ptolemy briefly mentioned in III.1 as a matter which varies the emphasis of astrological configurations according to the time in life they occur: "we predict events that will come

about at specific times and vary in degree, following the so called ages of life.[117] His argument is that, just as an astrologer must consider cultural differences "lest he mistake the appropriate customs and manners by assigning, for example, marriage with a sister to one who is Italian by race, instead of to the Egyptian as he should", [118] it is necessary to consider the age in life that important astrological events occur. This is to ensure the prediction will "harmonise those details which are contemplated in temporal terms with that which is suitable and possible for persons in the various age-classes" and avoid out-of-context predictions such as imminent marriage for a young child, or "to an extremely old man the begetting of children or anything else that fits younger men". [118] This leads into a discussion of the planetary themes of the seven ages of life which:

...for likeness and comparison depends upon the order of the seven planets; it begins with the first age of man and with the first sphere from us, that is, the moon's, and ends with the last of the ages and the outermost of the planetary spheres, which is called that of Saturn.[118]

The information in the passage can be summarised as follows:[119]

Planet	Period Years	Age	Planetary theme
☾ Moon	first 4 years	0–3	babyhood suppleness, growth, changeability, nourishment of the body
☿ Mercury	next 10 years	4–13	childhood development of intelligence, articulation, physical and mental dexterity
♀ Venus	next 8 years	14–21	youth impulse towards love and sexuality, burning passion, guile
☼ Sun	next 19 years	22–40	early manhood responsibilities, ambition, substance, decorum, change from playfulness
♂ Mars	next 15 years	41–55	later manhood severity, realisation of passing prime, labour to complete life-tasks
♃ Jupiter	next 12 years	56–67	full maturity fulfilment, retirement, independence, dignity, deliberation, honour
♄ Saturn	all remaining years	68–death	old age coldness, weakness, decline, impediments, dispiritedness

The book ends with a brief discussion of astronomical and symbolic cycles used in the prediction of timed events, which includes mention of (primary) directions, annual profections, ingresses, lunations and transits.[120]

The translator of the Loeb 1940 English translation, F. E. Robbins, reports a "puzzling problem" regarding the final paragraph of the book. One group of manuscripts have either been left unconcluded or supplied with text that matches an Anonymous Paraphrase of the work (speculatively attributed to Proclus); the other presents text which is the same in general content, but longer, according with manuscripts that were transmitted through Arabic translations.[121] Robbins considers it certain that the ending which concurs with the text of the Paraphrase is spurious. Robert Schmidt, the

English translator of the later Project Hindsight edition agrees with his choice, stating that the text of the latter "sounds more generally Ptolemaic".[122]

Robbins explains that the lack of an ending usually occurs when ancient books are compiled in the form of a codex rather than a roll. Since the Paraphrase edition of the Tetrabiblos aimed to present the work's meaning without Ptolemy's own complicated style of text construction, Robbins says that he "cannot conceive how anyone (except perhaps Ptolemy) could have reversed the process and evolved the tortuous, crabbed Greek of the latter from the comparatively simple language of the former".[121] He therefore offers both versions of the ending whilst lending his support to that which is found in the Arabic version of the text. This has the book conclude with Ptolemy declaring "since the topic of nativities has been summarily reviewed, it would be well to bring this procedure also to a fitting close".[123]

Criticism

Despite Ptolemy's prominence as a philosopher, the Dutch historian of science Eduard Jan Dijksterhuis criticizes the Tetrabiblos, stating that "it only remain puzzling that the very writer of the Almagest, who had taught how to develop astronomy from accurate observations and mathematical constructions, could put together such a system of superficial analogies and unfounded assertions".[124]

Editions and translations

No original manuscripts of the text have survived; its contents are known from translations, fragments, paraphrased copies, commentaries and later Greek manuscripts.[125] Astrological researcher Deborah Houlding, in an analysis of how specific points agree or vary between different editions, suggests that areas of conflicting details have been affected by three main streams of transmission: manuscripts that have passed through Arabic translation; those based on a paraphrased edition, and manuscripts that are dated four centuries later than the Arabic ones, but which have not undergone translation out of Greek.[126]

Arabic translations

The oldest extant manuscript is an Arabic translation compiled in the 9th century by Hunayn ibn Ishaq. This was first translated into Latin, in Barcelona, by Plato de Tivoli in 1138 and became influential as the first complete introduction of Ptolemy's astrological work in medieval Europe. It survives in at least nine manuscripts and five Renaissance printings.[127]

Other Latin translations made from Arabic sources include an anonymous (unpublished) work compiled in 1206 and another of the 13th century by Egidio Tebaldi (Aegidius de Thebaldis).[128] Typically, the Latin translations made from Arabic texts were circulated with a commentary compiled by Ali ibn Ridwan (Haly) in the 11th century.[129]

Egidio Tebaldi's translation was first published by Erhard Ratdolt in 1484 together with Haly's commentary and a "pseudo-Ptolemaic" list of aphorisms known as the

Centiloquium. This has been described as "the creature of late-fifteenth-century Italian presses".[129]

Paraphrase based editions

An anonymous Greek paraphrase is speculatively attributed to the 5th-century philosopher Proclus. It is often referred to as the Proclus' Paraphrase although its authenticity is questioned, being described as "very doubtful" by Professor Stephan Heilen.[130] The content of the Paraphrase is close to that of manuscripts of the Tetrabiblos, but it uses simplified text with the aim of providing what Heilen calls "a more easily understandable version of the difficult original work".[130]

There is no modern critical edition of this text.[130] The oldest extant manuscript is dated to the 10th century and housed in the Vatican Library (Ms. Vaticanus gr.1453, S. X., ff.1–219).[126]:269 Some of the text of the Paraphrase was published with a Latin translation and Preface by Philipp Melanchthon in Basel, 1554, but this was not widely circulated.[126]:265 A full reproduction with an accompanying Latin translation was made around 1630 by the Vatican scholar Leo Allatius "for his own private gratification" and this was published by the Elzevir typesetters in Leiden, 1635, apparently without Allatius's knowledge or consent.[131]

Allatius' Latin translation was used as the source of all English translations of the Tetrabiblos prior to the Robbins' edition of 1940.[126]:266 These include translations made by John Whalley (1701); the Whalley "corrected edition" made by Ebenezer Sibly and his brother (1786); J.M. Ashmand (1822); James Wilson (1828); and other 19th-century privately circulated manuscripts such as that of John Worsdale.[132]

Greek manuscripts

Although no copies of Ptolemy's original manuscript remain, there are other ancient works, such as Hephaistio's Apotelesmatics I, which describe or reproduce some of its passages. These have been used to help verify disputed areas of content.[126]:275

The oldest fairly complete Greek manuscript of the text (rather than the paraphrased edition made of it) is dated to the 13th century. Two or three others are dated to the 14th century but most are dated to the 15th and 16th centuries.[133] In the 'Introduction' to his 1940's translation, Frank Eggleston Robbins reported the existence of at least 35 manuscripts containing all or a large part of the Tetrabiblos in European libraries.[134]

The first printed edition was made in 1535 with an accompanying Latin translation by the German classical scholar Joachim Camerarius. This was reprinted in 1553 and is "notable for offering the first Latin translation based upon a Greek rather than Arabic source".[126]:269 Robbins noted the page numbers of the 1553 edition in the Greek text which faces his English translation, stating "My collations have been made against Camerarius' second edition, because thus far this has been the standard text and it was most convenient".[134]

Also in 1940, a Greek critical edition was published by Teubner, in Germany, based on the unpublished work of Franz Boll which was completed by his student Emilie Boer. Robbins expressed regret at not being able to refer to this in the preparation of his English translation.[135]

In 1994 the 'Boll-Boer' edition became the basis of a serialised English translation by Robert Schmidt, published by Project Hindsight. The 'Translator's Preface' was critical of Robbins' understanding of some of the "conceptual issues involved" and argued the need for a new English translation which recognised the "probable superiority of the Teubner text edited by Boll and Boer in 1940".[136]

The most recent critical edition of the Greek text was made by the German scholar Professor Wolfgang Hübner, and published by Teubner in 1998. Based on 33 complete and 14 partial manuscripts, Hübner also incorporated the unpublished notes of Boer and the reasoning given in the Robbins and Boll-Boer editions.[126]:273 This is now considered the authoritative edition. A reviewer's comment in *The Classical Review* declares of it "Progress over previous editions is evident on virtually every page".[137]

Translators of the Tetrabiblos and associated texts

Joachim Camerarius 1500–1574

Joachim Camerarius (1500–1574). Translator of the first printed Greek edition of the Tetrabiblos.

Hieronymus Wolf 1516–1580

Hieronymus Wolf (1516–1580). Translator of the first printed Latin edition of the Commentary.

Leone Allacci 1586–1669

Leo Allatius (1585–1669). Translator of the first printed Greek edition of the Paraphrase.

Franz Boll 1867–1924

Franz Boll (1867–1924). Translator (with Boer) of Teubner Greek edition (1940) of the Tetrabiblos.

Associated texts

Commentary

In addition to the Arabic commentary on the Tetrabiblos made by Ali ibn Ridwan (Haly) in the 11th century,[138] significant attention is given to an anonymous Greek Commentary, which has older, obscure origins. It was written at an uncertain date, in either late antiquity or the Byzantine period. This is also attributed to Proclus, as the presumed author of the Paraphrase, although Heilen has remarked that such an attribution "looks like guesswork".[139] Houlding has also pointed out that differences in tabulated information presented within the Paraphrase and the Commentary "is a telling argument that both cannot be the work of the same author".[126]:274

The Greek Commentary was first printed in 1559 with an accompanying Latin translation by Hieronymus Wolf. This claimed to be based on a heavily corrupted manuscript which required numerous conjectures by a scholarly friend of Wolf, who preferred to remain anonymous rather than face reproaches for "dabbling in this sort of

literature".[139] Wolf's edition was bound with an Introduction to the Tetrabiblos, attributed (speculatively) to Porphyry, and the scholia of Demophilus.[140]

The purpose of the Commentary was to offer demonstrated illustrations and fuller explanation of the astrological principles described by Ptolemy. Following Wolf's edition, large passages were incorporated into Latin astrological works which featured extensive collections of example horoscopes. Two notable examples are Jerome Cardan's *Ptolemaei De Astrorum Iudiciis* (Basel, 1578) and Francisco Junctinus's *Speculum Astrologiae* (Lugduni, 1583).[126]:273 Modern translators continue to make reference to the Hieronymus Wolf Commentary in their explanatory annotations.[141]

Centiloquium

Main article: Centiloquium

The Centiloquium 'one hundred (sayings)' was the common Latin title of a collection of 100 important astrological aphorisms. It was also known in Latin as *Liber Fructus* (Arabic: *Kitab al-Tamara*; Hebrew: *Sefer ha-Peri*) 'Book of the Fruit'.[142] The latter reflected the belief that this offered a summation of Ptolemy's key astrological principles, and therefore presented "The Fruit of his Four Books".[143] It began, as all Ptolemy's works did, with a dedication to "Syrus", which helped support the assumption of the work's Ptolemaic authenticity.[138]

Early manuscripts were commonly accompanied by a commentary on their use authored by Ahmad ibn Yusuf al-Misri (835–912).[142] This became translated into Latin at the same time as translations were being made of the Arabic editions of the Tetrabiblos. The earliest translations were made by Johannes Hispanensis in 1136 and Plato of Tivoli in 1138.[143]

Ali ibn Ridwan (Haly), who had produced the Arabic commentary on Ptolemy's work, noticed that the aphorisms highlighted principles of interrogational astrology, and wondered why Ptolemy had not included coverage of these themes in his Tetrabiblos. [138] Jerome Cardan was the first to declare the work a forgery based on such differences, referring in his commentary on the Tetrabiblos to an argument of Galen: "In the old days, kings who were trying to establish great libraries bought the books of famous men at very high prices. By doing so they caused men to ascribe their own works to the ancients".[138]

The authorship of the text is now ascribed to "Pseudo-Ptolemy". Some scholars suggest that Ahmad ibn Yusuf was its true author.[142] Others believe that the Centiloquium, though not Ptolemy's, may preserve some collation of authentic materials from Hellenistic astrology.[144] Ultimately, the historical assumption that the Centiloquium was part of Ptolemy's astrological legacy gave it widespread influence in the medieval period, by which it became established as an important text within the astrological tradition.[143]

See also

Babylonian astronomy – the ancient sources transmitted to Ptolemy
Greek astronomy – the astronomy of Ptolemy's era
Ptolemy's world map – map of the ancient world as described by Ptolemy

Footnotes

Quoted by Luck (2006) p.420.

Tester (1987) p.57.

Rutkin, H. Darrel, 'The Use and Abuse of Ptolemy's Tetrabiblos in Renaissance and Early Modern Europe', in Jones (2010) p.135-147.

Robbins (1940) 'Translator's Introduction' II, p.xii. Analogies between the status of the Tetrabiblos in astrology and the Bible in Christianity are frequent. See for example Riley (1974) p.235, "virtually the Bible of astrology"; Broughton, *Elements of Astrology* (1898) p.7: "Ptolemy's Four Books on Astrology are to the European and American Student what the Bible is to the student of Christian Theology"; Tucker, *Principles of Scientific Astrology* (1938) p.32: "it is the Tetrabiblos which interests astrologers ... it is their astrological bible"; and Zusne, Jones, *Anomalistic psychology: a study of magical thinking* (1989) p.201: "the astrologer's bible, the Tetrabiblos, is still in use in the Western world".

Saliba (1997) p.67.

Tarnas (1991) pp.193–194.

Webster (1979) p.276.

See Ramesey (1654) bk. I 'A vindication of astrology', p.2, which presents a lengthy argument for why astrology is defined as a "Mathematical art", being neither "a distinct Art or Science by itself" but "one of the Liberal Sciences". See also Thorndike (1958) vol. 12, ch.5: 'Astrology to 1650', and Thomas (1971) ch.3: 'Astrology: its social and intellectual role' which describes the determined efforts to preserve the intellectual standing of astrology in the mid-late 17th century, which rapidly collapsed at the end of that century.

Lehoux (2006) p.108: "Perhaps the most influential of the ancient physical accounts is that offered by Ptolemy in his Tetrabiblos".

For example, the Whalley translation (1701), and 'corrected edition' by Ebenezer Sibly and his brother (1786); James Wilson (1828), and other privately circulated manuscripts of the 19th century such as that produced by John Worsdale; the Project Hindsight translation by Robert Schmidt (1994). Details of these texts and other translations are given in the section on Editions and translations.

Rudhyar (1936) p.4.

Avelar and Ribeiro (2010) 'Annotated Bibliography' p.275: "This is an astrological classic and probably the most widely cited in the history of the art. It is one of the most important and influential works in the field of astrology ... without a doubt, indispensable for any serious student of astrology".

Ashmand (1822) 'Translator's Introduction'.

Houlding (1993) p.3.

Riley (1988) p.69.

Tester (1987) p.60.

Tester (1987) p.59; Lehoux (2006) pp.107-109.

Tester (1987) p.64.

Tetrabiblos III.3 (Loeb: p.237).

Thorndike (1958) vol. 1, p.116.

Avelar and Ribeiro (2010) ch.2, pp.10–17. See for example Tetrabiblos I.4: 'Of the Power of the Planets'.

Robbins (1940) 'Translator's Introduction', III, pp.xvi–xvii.

Elements of Astrology (1898) p.7. Broughton describes its value to astrologers as "One of the best books the student should read, and which is most essential" p.v.

Jones (2010) 'Introduction' by Alexander Jones, p.xii: "The Tetrabiblos (again a nickname - we do not know Ptolemy's own title, but a credible guess is Apotelesmatika, roughly 'Astrological Influences')".

Robbins (1940) 'Translator's Introduction' II, p.x–xi.

Heilen, Stephan, 'Ptolemy's Doctrine of the Terms and its Reception', in Jones (2010) p.45.

Tetrabiblos I.1 (Loeb: p.3).

N. T. Hamilton and N. M. Swerdlow, 'From Ancient Omens to Statistical Mechanics', in Berggren and Goldstein (1987), argue 150 A.D. (p.3–13); Grasshoff (1990) argues that the observations in the Almagest cover the period between 127–141 A.D. (p.7).

Pecker (2001) p.311. Most contemporary sources give c. 90 – c. 168 as the most likely time-span of Ptolemy's life. Robbins gives 100–178 ('Introduction', I p.viii). Mark Smith also veers towards the figures given by Robbins: "It is said that he lived to be seventy-eight and survived into the reign of Antonius Pius' successor, Mark Aurelius (161–180). These two claims, if true, would lead us to place Ptolemy's death not only somewhere within that span, but probably toward the end".

Ashmand (1822) 'Preface' p.xxiv, footnote 4.

Lehoux (2006) footnote 28: "Older versions of the history of astronomy tended to make great hay of Ptolemy's separating his astronomy and astrology into two books (the Almagest and the Tetrabiblos), as though that pointed to doubts Ptolemy had about astrology as a body of knowledge. But Ptolemy is clear that even if it is less certain, astrology is more useful than astronomy".

Evans and Berggren (2006) p.127)

Tetrabiblos I.2 (Loeb: p.19): "...it would not be fitting to dismiss all prognostication of this character because it can sometimes be mistaken, for we do not discredit the art of the pilot for its many errors; but as when the claims are great, so also when they are divine, we should welcome what is possible and think it enough".

North (1989) p.248. Discussed by Boll in Studien über Claudius Ptolemaeus (Leipzig, 1894) pp.131ff.

Jensen (2006) p.118. Ptolemy's arguments were used by Kepler in his 1602 text, *De Fundamentalibus Astrologiae*.

North (1989) p.248

Long (1982) p.178.

Tester (1987) p.64.

Tetrabiblos I.2 (Loeb: p.7).

The term "ambient" refers to the humoral state of the surrounding air; i.e., the 'enveloping environment' (Ambient: "relating to the immediate surroundings of something" Oxford English Dictionary. Retrieved 4 September 2011).

Tetrabiblos I.2 (Loeb: p.13).

Tetrabiblos I.2 (Loeb: p.13), i.e., those who "for the sake of gain, claim credence for another art under the name of this, and deceive the vulgar". In his commentary on the Tetrabiblos Jerome Cardan gave the example of those who give elaborate predictions based only on the day or month of birth.

Tetrabiblos I.2 (Loeb: p.19): "We should not object to astrologers using as a basis for calculation nationality, country, and rearing, or any other existing accidental qualities". Most of book II is given to exploring the stereotypes of nations in astrological terms.

Lindberg (2007) p.247ff.

Cicero (c. 45 BC) II.25,54, p.433: "why do they warn us of things which we cannot avoid? Why, even a mortal, if he has a proper sense of duty, does not warn his friends of imminent disasters which can in no way be escaped".

Tetrabiblos I.3 (Loeb: pp.21–23).

Kieckhefer (2000) p.128.

Tetrabiblos I.3 (Loeb: pp.25–29).

Riley (1974) p.255.

Tester (1987) p.59.

Tetrabiblos I.4 (Loeb: p.37). See also Riley (1988) p.69.

Tetrabiblos I.5–7 (Loeb: pp.39–43).

Tetrabiblos I.8 (Loeb: p.45). The first quarter of the synodic cycle brings an added emphasis on moisture; the next increases warmth; the next (in which the cycle is receding) withdraws the moisture and brings an added emphasis on dryness, and the final quarter (which closes the cycle) withdraws warmth and brings an added emphasis on coldness.

Tetrabiblos I.9 (Loeb: p.47).

Tetrabiblos I.9 (Loeb: p.59).

Tetrabiblos I.10 (Loeb: pp.59–65). The Ascendant is the eastern angle, associated with the east wind (Apeliotes) which excels in dryness; the midheaven is the southern angle, associated with the south wind (Notus) which excels in heat; the descendant is the western angle, associated with the west wind (Zephyrus) which excels in moisture; and the Imum Coeli is the northern angle, associated with the north wind (Boreas) which excels in cold.

It is sometimes suggested that Ptolemy invented the tropical zodiac or broke conventional practice in his use of it; see for example Heilen, 'Ptolemy's Doctrine of the Terms and its Reception', p.52, in Jones (2010), or Robert and Dann, *The Astrological Revolution*, (Steiner Books, 2010) p.234. However, it is clear that Ptolemy was merely following convention, as demonstrated by Geminus's Introduction to the phenomena, 'On the Circle of the Signs' ch.1, where the tropical zodiac is given detailed explanation in a text dated to the 1st century BCE, and known to be based on the accounts of older authorities (Evans and Berggren (2006), Preface, p.xvi and Introduction, p.2); and also because Ptolemy states that he is offering the methods of his older sources: "it is reasonable to reckon the beginnings of the signs also from the equinoxes and solstices, partly because the writers make this quite clear, and particularly because from our previous demonstrations we observe that their natures, powers, and familiarities take their cause from the solstitial and equinoctial starting-places, and from no other source.

For if other starting-places are assumed, we shall either be compelled no longer to use the natures of the signs for prognostications or, if we use them, to be in error" (I.22, Loeb: p.109–111).

Henry George Liddell, Robert Scott, A Greek-English Lexicon: A: τροπή, ἡ, (τρέπω) ('turn, turning'); 1.b "each of two fixed points in the solar year, the solstices". Retrieved 24 November 2011.

Although the rate of revolution is only 1° every 72 years, it adds up over long periods of time. Nearly 2,000 years have passed since Ptolemy wrote his Tetrabiblos so the displacement is now approximating to the distance of a whole zodiac sign. The full cycle completes over the course of 26,000 years - see Evans (1998) p.245ff.

Ptolemy described only Cancer and Capricorn as 'tropical' and referred to Aries and Libra (the signs of spring and autumn) as the equinoctial signs. Generally, other ancient authors referred to all four as tropical, to distinguish them from the 'solid' signs (Taurus, Leo, Scorpio and Aquarius) which indicate established seasons, and the 'bi-corporeal' signs (Gemini, Virgo, Sagittarius and Pisces), which Ptolemy says are so called because "they share, as it were, at end and beginning, the natural properties of the two states of weather" (I.11, Loeb: p.69).

Tetrabiblos I.11 (Loeb: p.67): "They have received their name from what takes place in them. For the Sun turns when he is at the beginning of these signs and reverses his latitudinal progress, causing summer in Cancer and winter in Capricorn".

By comparison, Vettius Valens mentions the fact that Cancer is a tropical sign as one of 14 descriptive terms for the sign, and sets out the character traits of those "so born", which includes reference to Cancerians being "changeable" (Anthology, I.2).

Tetrabiblos I.11 (Loeb: p.65).

Tetrabiblos I.17 (Loeb: p.79).

For which reason he notes, but dismisses as illogical, the use of dodecatemoria (the 12-fold division of each zodiac-sign into segments of $2+1/2^\circ$). His argument is that such manufactured numerical divisions have no basis in the natural astronomical cycles.

For example, where he explains the three different ways by which the signs can be classified as masculine or feminine (I.12, pp.69–73).

Riley (1974) p.247: "Quite different approaches were used by the other astrological writers, who are concerned with practical matters. Dorotheus begins, not with a proof of the validity of astrology or a description of the universe, but with instructions for calculating births, the native's status, the native's parents status, his brothers, and so on".

The 4th-century astrologer Julius Firmicus Maternus describes in his Mathesis (7.I.I) how oaths of silence were required by Orpheus, Pythagoras, Plato and Porphyry. Vettius Valens declared that his teachings should not be imparted to the ignorant or through chance encounters (Anthology 293.26–29) and relates how Critodemus extracted "frightful oaths" from his students (150.16).

Riley (1974) p.250: "Ptolemy, for whatever reason, shows few signs of the animosity toward fellow professionals which is so evident in ancient literary society".

Riley (1974) p.236.

Tetrabiblos II,1 (Loeb: p.119): "And since weaker natures always yield to the stronger, and the particular always falls under the general, it would by all means be necessary for

those who purpose an inquiry about a single individual long before to have comprehended the more general considerations".

Tetrabiblos II.2 (Loeb: p.123, 127).

A footnote in the Robbins edition offers Jerome Cardan's explanation that Ptolemy's "inhabited world" was conceived "as a trapezium, narrower at the top (north) than the bottom, and bounded by arcs; this is divided into quadrants by north-south and east-west lines. The 'parts closer to the centre' are then marked off by lines joining the ends of the two latter, dividing each quadrant and producing 4 right-angled triangles at the centre". Robbins (1940) p.129, n. 2).

The triplicity groups connect the signs that stand 120° apart, and so create the shape of a triangle when joined by lines from degree to degree within the 360° circle of the zodiac. These groups are later known as the fire, earth, air and water signs, but Ptolemy does not refer to them this way.

The north-eastern quarter (Scythia) is given to the triplicity of Gemini (including Libra and Aquarius); the south-eastern (Greater Asia) to the triplicity of Taurus (inc. Virgo and Capricorn); and the south-western (Ancient Libya, which corresponds to Northwest Africa), to the triplicity of Cancer (including Scorpio and Pisces).

Tetrabiblos II.3 (Loeb: pp.131–137).

Tetrabiblos II.3 (Loeb: pp.157–161).

Tetrabiblos II.4 (Loeb: p.161).

Tetrabiblos II.4 (Loeb: p.163). The planetary stations are where each planet's motion, according to geocentric observation, appears to halt and change direction. This leads the planet into or out of a period of apparent retrograde motion.

Tetrabiblos II.4 (Loeb: p.163). See also II.7 (Loeb:p.177), where the extent of obscuration helps to determine the proportion of those in the region who will feel its effect.

Tetrabiblos II.6 (Loeb: p.167).

Effects are assumed to be most effective at the beginning of the period if the eclipse is visible near to the ascendant; in the middle of the period if it is near to the midheaven, and at the end of the period if it is near to the descendant. Attention is given to significant planetary conjunctions which fall upon, or make aspects to, the zodiac position in which the eclipse occurred. In this, planets that are rising into view in new synodic cycles signify the intensification of effects, whereas planets which are at the end of their synodic phases and disappearing under the glare of the Sun's light bring abatements (II. 6 Loeb: p.169).

The four 'angles' of the chart show where the ecliptic cuts the eastern horizon (ascendant), the upper meridian (midheaven), the western horizon (descendant) and the lower meridian (Immun Coeli). For an eclipse to be visible and therefore astrologically relevant, it must occur above the horizon, either preceding or succeeding the midheaven. If it falls between the ascendant and the midheaven, then the relevant preceding angle is the ascendant. If it falls between the midheaven and the descendant, then the relevant preceding angle is the midheaven.

A procedure is outlined to establish the most significant planet. Preference is given to the planet which holds dominance over the eclipse degree but if the planet that governs the preceding angle is also powerful, preference is given to whichever is closest to one

of the angles of the chart. If it is impossible to distinguish between them, both are used as partners in the signification of effect.

Tetrabiblos II.8 (Loeb: pp.177–179). Particular attention is given to the star that rises on the ascendant or culminates on the midheaven, whichever of these is the relevant preceding angle. (II.7 Loeb: p.171).

As an example of how this might be applied, an eclipse dominated by the 'beneficial planet' Jupiter, in good condition, would suggest prosperity and good meteorological conditions, whereas a planet considered to be destructive, such as Saturn, would suggest scarcity, freezing weather and floods (II.8 Loeb: pp.181–183). If the event involves the tropical signs of the zodiac, the effects could be related to politics, whereas fixed signs indicate foundations and constructions of buildings, whilst common signs indicate men and kings. If the animal signs are involved, the effects relate to herds or oxen, but if the sign or constellation presents the form of water or fish, the influence connects to the sea, fleets and floods. Of the 'terrestrial' signs (those depicted by humans or animals that live on land), the northern signs anticipate problems such as earthquakes that arise from the land, whilst the southern signs bring unexpected rains (II.7 Loeb: pp.171–175).

Tetrabiblos II.8 (Loeb: p.191).

Ptolemy, *Almagest* (2nd century) III.7.

Tetrabiblos II.9 (Loeb: p.193): "For if they appear black or livid they signify the effects which were mentioned in connection with Saturn's nature; if white, those of Jupiter; if reddish, those of Mars; if yellow, those of Venus; and if variegated, those of Mercury. If the characteristic colour appears to cover the whole body of the luminary or the whole region surrounding it, the predicted event will affect most of the parts of the countries; but if it is in any one part, it will affect only that part against which the phenomenon is inclined".

Tetrabiblos II.9 (Loeb: p.193).

Riley (1988) p.76. In footnote 15 Riley also notes Franz Boll's argument that Ptolemy borrowed the structure of some components of this book from Posidonius.

Tetrabiblos II.8 Loeb: p.189): "Consequently questions of this kind would reasonably be left to the enterprise and ingenuity of the mathematician, [i.e., astrologer] in order to make the particular distinctions".

Tetrabiblos II.10 (Loeb: p.199).

Tetrabiblos II.13 (Loeb: p.219).

Tetrabiblos II.12 (Loeb: p.213).

Tetrabiblos III.1 (Loeb: pp.221–7).

Tetrabiblos III.1 (Loeb: p.225). This explanation was mirrored in subsequent discussions on why the moment of birth is more reliable, though not separate, from the moment of conception. For example, Johannes Kepler was following Ptolemy when he wrote in his *Tertius Interveniens* (1610): "When a human being's life is first ignited, when he now has his own life, and can no longer remain in the womb - then he receives a character and an imprint of all the celestial configurations (or the images of the rays intersecting on earth), and retains them unto his grave". See 7.1 of Translated excerpts by Dr. Kenneth G. Negus on Cura, retrieved 17 November 2011.

Tetrabiblos III.2 (Loeb: p.231).

Ptolemy's method involves consideration of the preceding syzygy (New or Full Moon before birth). The text explains the principles of the ancient astrological technique elsewhere known as the 'Animodar method of rectification' (or 'System/Trutine of Hermes') which became a standard rectification procedure for Medieval and Renaissance astrologers.

Tetrabiblos III.6 (Loeb: p.255).

For example (III.8): "if even in this case not one of the beneficent planets bears witness to any of the places mentioned, the offspring are entirely irrational and in the true sense of the word nondescript; but if Jupiter or Venus bears witness, the type of monster will be honoured and seemly, such as is usually the case with hermaphrodites or the so called harpocratiacs [deaf mutes]".

Tester (1987) p.84: "That the topic was of great importance is shown by the length of Ptolemy's chapter and the number of illustrations he gives to help the reader understand an immensely complex procedure. This is very unusual since Ptolemy tends to avoid details of practice, and consequently needs and uses few illustrations".

Tester (1987) p.84. Original source given as *L'astrologie greque*, 404 (Paris: Leroux, 1899).

Tetrabiblos III.10 (Loeb: p.285).

Riley (1988) p.68.

Tester (1987) p.61.

Campion, Nicholas, 'Astronomy and the Soul', in Tymieniecka (2010) p.250.

Campion, Nicholas, 'Astronomy and the Soul', in Tymieniecka (2010) p.251 (acknowledging reference to Van der Waerden, Bartel, (1974) *Science awakening*, vol. II, 'The birth of astronomy'. Leyden and New York: Oxford University Press).

Tetrabiblos III.13 (Loeb: p.333). See also Campion in Tymieniecka (2010) p.251.

Tetrabiblos III.14 (Loeb: pp.365–9).

Tetrabiblos IV.1 (Loeb: p.373).

Tetrabiblos IV.1 (Loeb: p.373).

Lilly (1647) p.143, (for example) repeats the instruction according to Ptolemy in his chapter 23: 'Of the Part of Fortune and how to take it, either by day or night'.

Greenbaum, Dorian G., 'Calculating the Lots of Fortune and Daemon in Hellenistic astrology', in Burnett and Greenbaum (2007) pp.171–173, 184–5.

Tetrabiblos IV.5 (Loeb: pp.393–5).

Tester (1987) p.84.

Tetrabiblos III.3 (Loeb: p.223).

Tetrabiblos IV.10 (Loeb: pp.439–441).

Tetrabiblos IV.10 (Loeb: pp.443–447).

Tetrabiblos IV.10 (Loeb: pp.451–455). For more on these techniques see *Astrological progression*.

Robbins (1940) 'Translator's Introduction', p.xxi.

Schmidt (1998) book IV, p.50.

Tetrabiblos IV.10 (Loeb: p.459). See also Robbins (1940) 'Translator's Introduction', p.xxi for discussion of the variants. The comment quoted is from the ending according to Parisinus 2425.

Dijksterhuis, Eduard Jan (1969). *The mechanization of the world picture*. Translated by

C. Dikshoorn. Princeton, NJ: Princeton University Press. p. 88.

Riley (1974) p.235.

Houlding, Deborah 'Ptolemy's terms and conditions: the transmission of Ptolemy's terms; an historical overview, comparison and interpretation', in Burnett and Greenbaum (2007); reproduced online at Skyscript (see p.3–4,6,11,15); retrieved 7 December 2011.

See Houlding in Burnett and Greenbaum (2007) p.277; and Charles Burnett's 'notice' in the preface to the reproduction of Plato de Tivoli's translation by Johannes Hervagius in 1533 (available in digital format by the Warburg Institute (retrieved 19 November 2011).

Heilen, Stephan, 'Ptolemy's Doctrine of the Terms and its Reception', in Jones (2010) p.70.

Westman (2011) p.43

Heilen, Stephan, 'Ptolemy's Doctrine of the Terms and its Reception', in Jones (2010), pp.62–63.

Ashmand (1822) 'Preface' pp.xvii. The unknown author of the 'Address' in the 1635 Elzevir edition reports that it "was translated a few years ago" and says of its author Allatius: "He ... holds some office in the Vatican Library. He undertook his present work, however, for his own private gratification, and that of certain friends; but when writings compiled with this view have once quitted their author's hands, it will often happen that they have also, at the same time, escaped his control."

See Houlding, in Burnett and Greenbaum (2007), p.266 n.12, for discussion of the earlier English language editions.

Robbins (1940) 'Translator's Introduction' IV, in particular p.xviii. See also Hübner (1998) p.xiii.

Robbins (1940) 'Translator's Introduction' p.xxiii.

Robbins (1940) 'Translator's Introduction' p.xiv: "Professor Franz Boll, whose studies of Ptolemy have been cited many times already, had begun work upon a new edition of the *Tetrabiblos* prior to his lamented death, July 3, 1924. His pupil, Fräulein Emilie Boer, however, continued Boll's task, and the appearance of their completed text has been awaited since 1926. I regret very much that my own work on the present text and translation could not have profited from the results of the textual studies of these two scholars".

Schmidt (1994) book I, p.vii–viii.

Tiziano Dorandi, *The Classical Review* (2000), New Series, Vol. 50, No. 1, pp. 30–32 (reported by Houlding in Burnett and Greenbaum (2007) p.273).

Grafton (1999) pp.136–7.

Heilen, Stephan, 'Ptolemy's Doctrine of the Terms and its Reception', in Jones (2010), pp.65–66.

Robbins (1940) 'Translator's Introduction', III p.xvi.

See for example, Robbins (1940) p.98, n.2 and p.106, n.2.

Sela (2003) pp.321–2.

Houlding (2006) 'Introduction'.

Houlding (2006) 'Introduction'; Tester (1987) pp.154–5.

Works cited

Ptolemy as imagined in 16th-century woodcut by Theodor de Bry. Caption reads:

Sustinuit caelos humeros fortissimus Atlas; Incubat ast humeris terra polusque tuis — 'Powerful Atlas held up the heavens on his shoulders: but the very Earth and its pole rest on yours'.

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AI Overview

Dieselpunk is an aesthetic that focuses on the diesel-powered technology and industrial design of the interwar period through the 1950s, often exploring themes of conflict, totalitarianism, and mechanical prowess. While it centers on fossil-fuel-based technology, the notion that it is a direct "Rockefeller energy fetisization" is an oversimplification; John D. Rockefeller did not coin the term "fossil fuels," which was in use long before his time. Rather, the aesthetic is inspired by an era that saw the height of U.S. industrial power and the prevalence of diesel/gas-powered machines.

Solarpunk is both a literary/artistic movement and an emerging ideology that envisions a sustainable, ecological future where technology exists in harmony with nature. It explicitly opposes capitalism, consumerism, and environmental destruction, often integrating themes of social justice, community empowerment, and decentralized, non-hierarchical governance. As a result, it is widely associated with leftist, anarchist, and eco-socialist political ideologies, which align with its emphasis on collective action, mutual aid, and building a post-capitalist world.

In essence, these points highlight the core ideological leanings: dieselpunk looks

nostalgically at a fossil-fuel-dependent industrial past, while solarpunk offers a hopeful, progressive, and often anti-capitalist vision for an ecological future.

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Mystery airship illustrated in the San Francisco Call, November 22, 1896

The mystery airship or phantom airship was a phenomenon that thousands of people across the United States claimed to have observed from late 1896 through mid 1897. Typical airship reports involved nighttime sightings of unidentified flying lights, but more detailed accounts reported actual airborne craft similar to an airship or dirigible.[1]

Mystery airship reports are seen as a cultural predecessor to modern claims of extraterrestrial-piloted UFO's or flying saucers.[2]

Reports of the alleged airship crewmen and pilots usually described them as humanoid, although sometimes the crew claimed to be from Mars.[3] It was widely believed at the time that the mystery airships were the product of some inventor or genius who was not ready to make knowledge of his creation public.[4]

It has been frequently argued that the mystery airship sightings could not have represented genuine dirigibles as no officially documented test flights of long-range powered airships or airplanes of any kind in the United States from the period are known to exist and "it would have been impossible, not to mention irrational, to keep such a thing secret." [2] Although several experimental airships had been manufactured and tested prior to the 1896–97 reports (e.g. Solomon Andrews made successful test flights of his Aereon in New Jersey in 1863 and Frederick Marriott successfully demonstrated his small airship Avitor Hermes Jr. in California in 1869), the technology of the day could not possibly have produced airships with the capabilities that people were reportedly seeing in 1896–97. Reece[2] and others[5] note that contemporary American newspapers of the "yellow journalism" era were more likely to print manufactured stories and hoaxes than are modern news sources, and editors of the late 19th century often would have expected the reader to understand that such stories were false.[6]

Initially, most journalists of the period did not appear to take the airship reports very seriously; however, as the sightings continued, several newspapers covered the story with genuine wonder and interest, while others were more skeptical and even hostile.

Some newspapers denounced the entire airship story as nonsense and openly mocked and ridiculed the witnesses and believers, dismissing them as drunks, fools or liars. After the major 1896–97 wave ended, the entire airship story quickly fell from public consciousness and was all but forgotten for nearly seventy years.[6] During the mid 1960s, the airship phenomenon began to receive renewed interest as reports were gradually rediscovered in the archives of old newspapers by contemporary UFO investigators who suggested the 1896–97 airship waves might represent earlier precursors to the modern era of UFO sightings that began in the United States following World War II.[6]

Background

A fictional airship from the 1894 story *Over the Andes with Frank Reade, Jr.*, in his *New Air-Ship*

A number of popular novels dealing with airships and their secretive inventors were published in the years before the airship sightings. Especially popular among American audiences were the Frank Reade stories by Luis Senarens, which began in 1882 and frequently centered on airships. The wildly successful Frank Reade Library ran to 191 stories.[7] Senarens' acquaintance Jules Verne borrowed the conceit of a secretive inventor who had developed a powerful airship for his novel *Robur the Conqueror*, which was published in the US in 1887.[8] The airship stories of the prolific science fiction author Robert Duncan Milne were also serialized in San Francisco newspapers during the 1890s.[9]

The late 19th century was a period of intense technological innovation, including the invention of the telephone and automobile. Widespread publications about both lighter-than-air and heavier-than-air flight in the late 19th century gave rise to a common belief that the development of a successful airship was imminent.[10]

On November 17, 1896, the very same day the first sighting of the mystery airship occurred in Sacramento, California, the *Sacramento Bee* printed what claimed to be a telegram from a New York inventor stating that he was flying his airship from New York to California and would arrive there within two days.[11]

Earlier sightings

In July 1868, *The Zoologist* carried a report from a local newspaper in Copiapó, Chile, regarding a "gigantic bird" with "brilliant scales" that made a metallic sound had been seen flying over the town.[12] Charles Fort, in his 1931 book *Lo!*, discussed this report along with various other reports of aerial apparitions from the 19th and 20th centuries. [13] Fort observed that "inhabitants of the backwoods of China" might "similarly describe one of this earth's airships floating over their farms" (curiously, the 1896–97 airship reports were barely mentioned in Fort's works, although at that time he was writing for some of the same newspapers that were covering the airship stories and almost certainly was aware of the enormity of the 1896–97 airship wave). [14][15] Discussing the Copiapó report in 2001, Loren Coleman called it an example of "reports of weird

aerial constructions" on the boundary between machines and animals that "just do not make sense".[16]

On July 29, 1880, two witnesses in Louisville, Kentucky saw a flying object described as "a man surrounded by machinery which he seemed to be working with his hands" with wings protruding from his back.[16] Merely a month later, a similar sighting occurred in New Jersey. It was reported in the New York Times that "it was apparently a man with bat's wings and improved frog's legs... the monster waved his wings in answer to the whistle of a locomotive."[16]

According to researcher Jerome Clark, airship sightings were reported in New Mexico in 1880[better source needed].[17]

The airship wave of 1896–1897

The best-known of the mystery airship waves began in California in 1896.[4] Then, early in 1897, reports and accounts of similar sightings came from other areas, generally moving eastward across the country.[4] Although the majority of witnesses reported seeing only a light or group of lights moving across the night sky, some accounts during the airship wave claim that occupants were visible on some crafts, and encounters with the pilot or crew were occasionally reported as well.[4] These occupants often appeared to be human, though their behavior, mannerisms and clothing were sometimes reported to be unusual.[3] Sometimes the apparent humans claimed to be from the planet Mars. [3]

Historian Mike Dash described and summarized the 1896–1897 series of airship sightings, writing:

The general conclusion of investigators was that a considerable number of the simpler sightings were misidentification of planets and stars, and a large number of the more complex the result of hoaxes and practical jokes. A small residuum remains perplexing. [18]

The total number of reported sightings during the 1896–97 airship wave was in the thousands; based on newspaper reports, the total number of witnesses may have exceeded 100,000.[19]

California, 1896

Mystery airship observed from the dome of the California State Capitol as illustrated in the San Francisco Call, November 29, 1896

The initial wave of airship sightings took place primarily in California from November 17 through December 1896, with a few isolated sightings in January, 1897. There were also a handful of reports of the airship in the Arizona Territory, Nevada, Oregon, Washington and British Columbia during November and December. [20] Many newspaper accounts described the sightings as part of a transcontinental flight by the airship's inventor.[21]

A mystery light was first seen over the capital city of Sacramento on the evening of November 17, 1896. Several citizens observed a strange flying light moving slowly across the sky at an estimated elevation of 1,000 feet (300 m).[22] Some witnesses said they could discern a vague, dark shape behind the bright light.[22] A witness named R.L. Lowery claimed that he heard a voice from the craft issuing commands to increase elevation in order to avoid hitting a church steeple.[22] Lowery added "in what was no doubt meant as a wink to the reader" that he believed the apparent captain to be referring to the tower of a local brewery, as there were no churches nearby.[22] Lowery further described the craft as being powered by two men exerting themselves on bicycle pedals. Above the pedaling men seemed to be a passenger compartment, which lay under the main body of the craft. A bright headlamp was mounted on the front end.[22] Some witnesses reported the sound of talking or singing as the light passed overhead. [22]

The November 18, 1896 editions of local newspapers including the Sacramento Bee and the San Francisco Call all published accounts of the sighting. The newspapers ran such headlines as "A Wandering Apparition", "Claim They Saw a Flying Airship", "That Mysterious Light" "Saw the Mystic Flying Light" and "What Was It?" [22][23]

The November 19, 1896, edition of the Stockton, California, Daily Mail featured one of the earliest accounts of an alleged alien craft sighting.[24] Colonel H.G. Shaw claimed that while driving his buggy through the countryside of Lodi near Stockton,[25] he came across what appeared to be a landed spacecraft.[24] Shaw described it as having a metallic surface which was completely featureless apart from a rudder, and pointed ends.[24] He estimated a diameter of 25 feet (7.5 m) and said the vessel was around 150 feet (45 m) in total length.[24] Three slender, 7-foot-tall (210 cm), apparent extraterrestrials were said to approach from the craft while "emitting a strange warbling noise." [24] The beings examined Shaw's buggy and then tried to physically force him to accompany them back to the airship.[26] The aliens were said to give up after realizing they lacked the physical strength to force Shaw aboard.[1] They boarded their ship, which lifted off the ground and sped out of sight.[1] Shaw believed that the beings were Martians sent to kidnap an earthling for unknowable but potentially nefarious purposes. [1] This has been seen by some as an early attempt at alien abduction; it is possibly the first published account of explicitly extraterrestrial beings attempting to abduct humans and force them into their spacecraft.[27]

The strange light reappeared over Sacramento on the evening of November 21, 1896. Among the observers were Sacramento's deputy sheriff and district attorney. Witnesses described the light as being twice as bright as a typical arc light or locomotive headlamp. Later that evening, the light was also seen over Folsom, San Francisco, Oakland, Petaluma, Santa Rosa, Sebastopol, Modesto, Manteca and several other cities and was reportedly viewed by thousands of witnesses, including the domestic staff of San Francisco Mayor, Adolph Sutro. As it flew over Cliff House and Seal Rocks, the bright light reportedly frightened the sleeping seals, causing them to frantically dive into the ocean.[28]

On November 29, 1896, over one hundred residents of Tulare witnessed a spectacular sighting: "[They] assert they saw the now famous airship that has been wandering

around in different sections of the state...It came down quite a distance, then went up and took a straight shot for Hanford. Red, white and blue lights were seen in succession, but no part of the ship was seen...many people watched it as long as it was in sight." [23] [28]

California cities reporting sightings during November and December, included Anderson, Auburn, Red Bluff, Redding, Woodland, Yolo, Chico, Marysville, Camptonville, Grass Valley, Biggs, San Leandro, San Jose, Hayward, San Luis Obispo, Acampo, Lathrop, Lodi, Crows Landing, Stockton, Turlock, Visalia, Fresno, Delano, Bakersfield, Redlands, Santa Cruz, Santa Barbara, Riverside and Los Angeles. [23][28]

With much public interest focused on the airship sightings, a young San Francisco attorney named George D. Collins came forward and told the newspapers that some months earlier he had been supposedly contacted by a man seeking legal advice concerning "the world's first practical airship", a craft that he claimed was near completion at a secret location near Oroville, about sixty miles from Sacramento. Collins stated that the lights seen over Sacramento must have been his client conducting nocturnal test flights before an official unveiling of his secret invention. This explanation seemed reasonable to many and was given extensive coverage in the San Francisco newspapers. After Collins' announcement, rumours and wild tales began to spread and for several weeks the "phantom airship" was the biggest news story in northern California. As sightings and reports of mystery lights continued to increase throughout the state, Attorney Collins found himself the center of so much attention and ridicule, that he came to regret his earlier bragging. Cartoons mocking the airship and depicting Collins as a drunk and smoking an opium pipe appeared in the newspapers. The San Francisco Chronicle nicknamed him "Airship" Collins and after being hounded by reporters and harassed by cranks and curious busybodies, Collins recanted most of his claims and actually fled into hiding. Collins had hinted that a local dentist, Dr. E.H. Benjamin, was the inventor of the airship. Dr. Benjamin admitted to the newspapers that he was an inventor and Collins was his attorney, but disavowed any connection to the airship. Despite his denials, Dr. Benjamin continued to be badgered by the press and public, and like Collins, fled town and disappeared. [29]

Around the time Collins began distancing himself from the airship, William Henry Harrison Hart, former Attorney General of the State of California, came forward and also claimed to represent the inventor of the airship. Hart gave several interviews to the San Francisco Call and his details concerning the mystery airship were even more outlandish than those of Attorney Collins. Hart stated that the airship's inventor had fired Collins for talking too much and the airship was likely going to be used to bomb Havana, Cuba. He also claimed there were actually two airships, one built in California, the other in New Jersey. Hart named one of the inventors as a Dr. Catlin and his assistant as Dr. Benjamin, the dentist who denied any connection to the airship. Like Collins, Hart later changed his stories and eventually stopped talking to the newspapers about the airship. Exactly what true involvement Hart and Collins may have had in connection with the appearance of the California airship is not known. [30]

In an editorial published in the San Francisco Examiner on December 5, 1896, William Randolph Hearst lashed out at the "fake journalism" that he believed had led to the airship story:

Fake journalism has a good deal to answer for, but we do not recall a more discernible exploit in that line than the persistent attempt to make the public believe that the air in this vicinity is populated with airships. It has been manifest for weeks that the whole airship story is pure myth.[20]

1897 wave

Mystery airship illustrated in The St. Paul Globe, April 13, 1897

The California airship wave of 1896 ended in December, but in February of 1897, reports of mysterious lights moving about the skies over western Nebraska marked the beginning of an even larger airship wave that would cover the greater part of the American midwest. This second wave lasted through May 1897, with a few scattered reports of the airship in June.[20]

On February 2, 1897, the Omaha Bee reported a sighting over Hastings, Nebraska, the previous day: "Several Hastings people report that an air ship, or something of the kind, has been sailing around in the air west of this city...A close watch is being kept for its reappearance". On February 5, the Bee reported that the airship had been sighted again, near the town of Inavale, around forty miles south of Hastings. [31]

One witness from Arkansas – allegedly a former state senator Harris – was supposedly told by an airship pilot (during the tensions leading up to the Spanish–American War) that the craft was bound for Cuba, to use its "Hotchkiss gun" to "kill Spaniards".[32]

In one account from Texas, three men reported an encounter with an airship and with "five peculiarly dressed men" who asserted that they were descendants of the lost tribes of Israel, and had learned English from the 1553 North Pole expedition led by Hugh Willoughby.

An article in the Albion Weekly News from Albion, Nebraska, reported that two witnesses saw an airship crash just inches from where they were standing.[33] The airship suddenly disappeared, with a man standing where the vessel had been.[33] The airship pilot showed the men a small device that supposedly enabled him to shrink the airship small enough to store the vessel in his pocket.[33] A rival newspaper, the Wilsonville Review, playfully claimed that its own editor was an additional witness to the incident and that he heard the pilot say "Weiver eht rof ebircsbus!"[33] The phrase he allegedly heard is "subscribe for the Review" spelled backwards.[33]

The March 28, 1897 edition of the Rocky Mountain News published a report of a sighting in Topeka, Kansas where several hundred witnesses observed a "blood red light" moving slowly across the sky. Some people were reportedly so frightened by the sight that they hid in their storm cellars "fearing that a great calamity was impending".

Among the witnesses to the event was Governor of Kansas, John W. Leedy. [34]

The first airship sighting reported in Michigan was on April 10, 1897, at Alma, followed by sightings on April 11 from Benton Harbor, Holland, Niles, and Mendon.[35] On April

12, the airship was seen over Battle Creek and Kalamazoo, Michigan, and an airborne explosion was seen in Pavilion, with alleged airship debris being found there and in nearby Comstock.[35] The next night, a farmer living north of Battle Creek claimed that the airship came within 100 feet (30 m) of a field on their farm, and a wheel fell off the airship and was embedded in the ground.[36] Sightings peaked around April 15 but continued into early May.[37]

On April 10, 1897, the St. Louis Post-Dispatch published a story reporting that one W.H. Hopkins encountered a grounded airship about 20 feet (6 m) in length and 8 feet (2.5 m) in diameter near the outskirts of Springfield, Missouri.[1] The vehicle was apparently propelled by three large propellers and crewed by a beautiful, nude woman and a bearded man, also nude.[1] Hopkins attempted with some difficulty to communicate with the crew in order to ascertain their origins.[1] Eventually they understood what Hopkins was asking of them and they both pointed to the sky and "uttered something that sounded like the word Mars." [1]

An April 16, 1897, a story published by the Table Rock Argus (wd) claimed that a group of "anonymous but reliable" witnesses had seen an airship sailing overhead.[33] The craft had many passengers.[33] The witnesses claimed that among these passengers was a woman tied to a chair, a woman attending her, and a man with a pistol guarding their apparent prisoner.[33] Before the witnesses thought to contact the authorities, the airship was already gone.[38]

Minneapolis papers carried an account of a physician from Rice Lake being abducted at gunpoint on the night of April 13 to care for the airship's captain who was suffering from influenza.[39] After a struggle the doctor escaped by leaping from the airship into the lake forty feet (12 m) below.[40] However, the Rice Lake Chronotype (wd) gave a more prosaic account of events, in which the doctor fell into the lake as a result of breaking through the ice while trying to cross, and not for any airship-related reason.[41]

An account from Aurora, Texas,[42] related in the Dallas Morning News on April 19, 1897, reported that a couple of days before, an airship had smashed into a windmill belonging to a Judge Proctor, then crashed. The occupant was dead and mangled, but the story reported that the presumed pilot was clearly "not an inhabitant of this world." [43] Strange "hieroglyphic" figures were seen on the wreckage, which resembled "a mixture of aluminum and silver ... it must have weighed several tons." [43] The story ended by noting that the pilot was given a "Christian burial" in the town cemetery. The story attracted no particular attention at the time, and no other newspapers in the area reported any such funeral.[44] The rediscovery of the story by UFO enthusiasts in the 1960s led to a short burst of investigative activity, but by the early 1970s almost all authorities considered the story a probable hoax.[45] In 1973, aviation reporter Bill Case of the Dallas Times-Herald discovered a rough-hewn rock that he contended was the stone marker used in the burial, and which bore scratches that he contended represented the airship.[46] A local treasure hunter claimed that his metal detector gave strange readings in the area, which Case claimed indicated that the pilot had been buried in some sort of metal uniform.[47] However, A few months later, an investigator from the Mutual UFO Network (MUFON) reported that the headstone – and whatever metallic material might have lain beneath it – was gone.[48]

An account by Alexander Hamilton of Leroy, Kansas, supposedly occurred around April

19, 1897, and was published in the Yates Center Farmer's Advocate of April 23. Hamilton, his son and a hired hand witnessed an airship hovering over his cattle pen. Upon closer examination, the witnesses realized that a red "cable" from the airship had lassoed a heifer, but had also become entangled in the pen's fence. After trying unsuccessfully to free the heifer, Hamilton cut loose a portion of the fence, then "stood in amazement to see the ship, cow and all rise slowly and sail off." [49] Some have suggested this was the earliest report of cattle mutilation. In 1977, however, UFO researcher Jerome Clark debunked this story, and confirmed via interviews and Hamilton's own affidavit that the story was a successful attempt to win a Liars' Club competition to create the most outlandish tall tale. [50]

Later sightings

In 1909, a series of mystery airship sightings reported around New England, were likely triggered by a hoax by Wallace Tillinghast, who falsely claimed to have invented and flown a "heavier-than-air" craft from Worcester to New York City. [51] Airship sightings were also reported from New Zealand, [52] [53] Australia, [54] and various European locations, [55] including the United Kingdom, where a hoax by M.B. Boyd similarly triggered the wave of alleged airship sightings. [54] By this time, airship technology had greatly advanced and several successful powered airships, including Zeppelins, had been built and flown. There had been 47 powered flights in 1909 and hundreds of news articles about aeronautics, so wide-ranging airship claims likely appeared plausible to the public. [56]

Later reports came from the United Kingdom in 1912 and 1913. [57]

Jerome Clark wrote that "One curious feature of the post-1897 airship waves was the failure of each to stick in historical memory. Although 1909, for example, brought a flood of sightings worldwide and attendant discussion and speculation, contemporary accounts do not allude to the hugely publicized events of little more than a decade earlier." [52]

Explanations

Hoaxes or misidentification

During the 1896–97 wave, there were many attempts to explain the mystery airship sightings, including suggestions of misidentified celestial objects, hoaxes, pranks, publicity stunts and hallucinations. One man suggested the nocturnal lights were actually swarms of lightning beetles; others believed observers were merely seeing meteors or bright stars and planets including Alpha Orionis (Betelgeuse) and Jupiter. Some of the airship reports were proven to be pranks: balloons or kites with lanterns or candles attached, launched by practical jokers. [58]

David Michael Jacobs observed that "Most arguments against the airship idea came from individuals who assumed that the witnesses did not see what they claimed to see." [59] However, Jacobs believes that many airship tales originated with "enterprising reporters perpetrating journalistic hoaxes." [5] So-called yellow journalism was at its peak during the 1890s and many of these accounts "are easy to identify because of their

tongue-in-cheek tone, and accent on the sensational."[5] Furthermore, in many such newspaper hoaxes, the author makes his intent obvious "by saying – in the last line – that he was writing from an insane asylum (or something to that effect)".[60]

Genuine airships

Some authors have argued that the mystery airship reports were genuine accounts of functional man-made airships. Steerable airships had been publicly flown in the U.S. since the Aereon in 1863, and numerous inventors were working on airship and aircraft designs. Thomas Edison was so widely speculated to be the mind behind the alleged airships that in 1897 he "was forced to issue a strongly worded statement" denying his responsibility.[61]

Two French Army officers and engineers, Arthur Krebs and Charles Renard, had successfully flown in an electric-powered airship called La France as early as 1884.[62] In November 1897, an aluminum-skinned airship designed by David Schwarz was built in Germany and successfully flew over Tempelhof Field.[63]

In his 2004 book *Solving the 1897 Airship Mystery*,[64] American writer Michael Busby analysed observed flight paths and airspeeds from old newspaper accounts and found the evidence consistent with three separate airships flying in the Texas skies.[65] Research led him to conclude they were built in Iowa by a group of people originally from California:

Three individuals investigated in this chapter may be the connecting threads between the various airship mysteries we have examined (1840s to 1897). Dr. Solomon Andrews, Willard Wilson, and Dr. Charles Smith, peers extraordinaire, may have been designing, building and flying airships from the 1840s.[66]

He concludes one airship crashed at Aurora on April 17, 1897, another crashed off the Gulf coast a few days later, and the third perhaps flew North to New York where it also crashed at sea on May 13. Two other airships the group built in Iowa met their demise in Michigan and Washington state, respectively, and the aviators presumably died.[67]

In *The Great Airship of 1897* (2009),[68] American writer J. Allan Danelek makes a similar case. He concludes the airship was built by an unknown individual, possibly funded by an investor from San Francisco, as a prototype for planned commercial passenger airships. Danelek demonstrates how the craft might have been built using materials and technologies available in 1896 (including speculative line drawings and technical details). The ship, he proposes, was built in secret to safeguard its design from patent infringement as well as to protect investors in case of failure.

Noting that the flights were initially seen over California and only later over the Midwest, he speculates that the inventor was making a series of short test flights, moving from west to east and following the main railway lines for logistical support, and that it was these experimental flights that formed the basis for many – though not all – of the

newspaper accounts from the era. Danelek also notes that the reports ended abruptly in mid-April 1897, suggesting that the craft may have met with disaster, effectively ending the venture and permitting the sightings to fall into the realm of mythology.

The 1884 Krebs & Renard first fully controllable free-flights with the LA FRANCE electric dirigible near Paris (Krebs arch.)

Claims of extraterrestrial origin

In 1896 and 1897, the extraterrestrial hypothesis was suggested by some newspapers to account for the appearance of the airships. Two such reports, both from 1897, were printed in the Washington Times, which speculated that the airships were "a reconnoitering party from Mars"; and the Saint Louis Post-Dispatch, which suggested of the airships, "these may be visitors from Mars, fearful, at the last, of invading the planet they have been seeking." [69]

In 1909, a letter printed in the Otago Daily Times (New Zealand) suggested that the mystery airship sightings then being reported in that country were due to Martian "atomic-powered spaceships." [52]

See also

Airship

Flaps of flying phantoms

Flying saucer

Foo fighter

Ghost rockets

List of reported UFO sightings

Unidentified flying object

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and in a straight line. As it was passing a short distance above our heads we could mark the strange formation of its body. Its immense wings were clothed with a grayish plumage, its monstrous head was like that of a locust, its eyes were wide open and shone like burning coals; it seemed to be covered with something resembling the thick and stout bristles of a boar, while on its body, elongated like that of a serpent, we could only see brilliant scales, which clashed together with a metallic sound as the strange animal turned its body in its flight.—Copiapo (Chili) paper.

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Mystery airship illustrated in the San Francisco Call, November 22, 1896

The mystery airship or phantom airship was a phenomenon that thousands of people across the United States claimed to have observed from late 1896 through mid 1897.

Typical airship reports involved nighttime sightings of unidentified flying lights, but more detailed accounts reported actual airborne craft similar to an airship or dirigible.[1] Mystery airship reports are seen as a cultural predecessor to modern claims of extraterrestrial-piloted UFO's or flying saucers.[2]

Reports of the alleged airship crewmen and pilots usually described them as humanoid, although sometimes the crew claimed to be from Mars.[3] It was widely believed at the time that the mystery airships were the product of some inventor or genius who was not ready to make knowledge of his creation public.[4]

It has been frequently argued that the mystery airship sightings could not have represented genuine dirigibles as no officially documented test flights of long-range powered airships or airplanes of any kind in the United States from the period are known to exist and "it would have been impossible, not to mention irrational, to keep such a thing secret." [2] Although several experimental airships had been manufactured and tested prior to the 1896–97 reports (e.g. Solomon Andrews made successful test flights of his Aereon in New Jersey in 1863 and Frederick Marriott successfully demonstrated his small airship Avitor Hermes Jr. in California in 1869), the technology of the day could not possibly have produced airships with the capabilities that people were reportedly seeing in 1896–97. Reece[2] and others[5] note that contemporary American newspapers of the "yellow journalism" era were more likely to print manufactured stories and hoaxes than are modern news sources, and editors of the late 19th century often would have expected the reader to understand that such stories were false.[6]

Initially, most journalists of the period did not appear to take the airship reports very seriously; however, as the sightings continued, several newspapers covered the story with genuine wonder and interest, while others were more skeptical and even hostile. Some newspapers denounced the entire airship story as nonsense and openly mocked and ridiculed the witnesses and believers, dismissing them as drunks, fools or liars. After the major 1896–97 wave ended, the entire airship story quickly fell from public consciousness and was all but forgotten for nearly seventy years.[6] During the mid 1960s, the airship phenomenon began to receive renewed interest as reports were gradually rediscovered in the archives of old newspapers by contemporary UFO investigators who suggested the 1896–97 airship waves might represent earlier precursors to the modern era of UFO sightings that began in the United States following World War II.[6]

Background

A fictional airship from the 1894 story *Over the Andes with Frank Reade, Jr.*, in his *New Air-Ship*

A number of popular novels dealing with airships and their secretive inventors were published in the years before the airship sightings. Especially popular among American audiences were the Frank Reade stories by Luis Senarens, which began in 1882 and frequently centered on airships. The wildly successful Frank Reade Library ran to 191

stories.[7] Senarens' acquaintance Jules Verne borrowed the conceit of a secretive inventor who had developed a powerful airship for his novel *Robur the Conqueror*, which was published in the US in 1887.[8] The airship stories of the prolific science fiction author Robert Duncan Milne were also serialized in San Francisco newspapers during the 1890s.[9]

The late 19th century was a period of intense technological innovation, including the invention of the telephone and automobile. Widespread publications about both lighter-than-air and heavier-than-air flight in the late 19th century gave rise to a common belief that the development of a successful airship was imminent.[10]

On November 17, 1896, the very same day the first sighting of the mystery airship occurred in Sacramento, California, the *Sacramento Bee* printed what claimed to be a telegram from a New York inventor stating that he was flying his airship from New York to California and would arrive there within two days.[11]

Earlier sightings

In July 1868, *The Zoologist* carried a report from a local newspaper in Copiapó, Chile, regarding a "gigantic bird" with "brilliant scales" that made a metallic sound had been seen flying over the town.[12] Charles Fort, in his 1931 book *Lo!*, discussed this report along with various other reports of aerial apparitions from the 19th and 20th centuries. [13] Fort observed that "inhabitants of the backwoods of China" might "similarly describe one of this earth's airships floating over their farms" (curiously, the 1896–97 airship reports were barely mentioned in Fort's works, although at that time he was writing for some of the same newspapers that were covering the airship stories and almost certainly was aware of the enormity of the 1896–97 airship wave). [14][15] Discussing the Copiapó report in 2001, Loren Coleman called it an example of "reports of weird aerial constructions" on the boundary between machines and animals that "just do not make sense".[16]

On July 29, 1880, two witnesses in Louisville, Kentucky saw a flying object described as "a man surrounded by machinery which he seemed to be working with his hands" with wings protruding from his back.[16] Merely a month later, a similar sighting occurred in New Jersey. It was reported in the *New York Times* that "it was apparently a man with bat's wings and improved frog's legs... the monster waved his wings in answer to the whistle of a locomotive." [16]

According to researcher Jerome Clark, airship sightings were reported in New Mexico in 1880[better source needed].[17]

The airship wave of 1896–1897

The best-known of the mystery airship waves began in California in 1896.[4] Then, early in 1897, reports and accounts of similar sightings came from other areas, generally moving eastward across the country.[4] Although the majority of witnesses reported seeing only a light or group of lights moving across the night sky, some accounts during

the airship wave claim that occupants were visible on some crafts, and encounters with the pilot or crew were occasionally reported as well.[4] These occupants often appeared to be human, though their behavior, mannerisms and clothing were sometimes reported to be unusual.[3] Sometimes the apparent humans claimed to be from the planet Mars. [3]

Historian Mike Dash described and summarized the 1896–1897 series of airship sightings, writing:

The general conclusion of investigators was that a considerable number of the simpler sightings were misidentification of planets and stars, and a large number of the more complex the result of hoaxes and practical jokes. A small residuum remains perplexing. [18]

The total number of reported sightings during the 1896–97 airship wave was in the thousands; based on newspaper reports, the total number of witnesses may have exceeded 100,000.[19]

California, 1896

Mystery airship observed from the dome of the California State Capitol as illustrated in the San Francisco Call, November 29, 1896

The initial wave of airship sightings took place primarily in California from November 17 through December 1896, with a few isolated sightings in January, 1897. There were also a handful of reports of the airship in the Arizona Territory, Nevada, Oregon, Washington and British Columbia during November and December. [20] Many newspaper accounts described the sightings as part of a transcontinental flight by the airship's inventor.[21]

A mystery light was first seen over the capital city of Sacramento on the evening of November 17, 1896. Several citizens observed a strange flying light moving slowly across the sky at an estimated elevation of 1,000 feet (300 m).[22] Some witnesses said they could discern a vague, dark shape behind the bright light.[22] A witness named R.L. Lowery claimed that he heard a voice from the craft issuing commands to increase elevation in order to avoid hitting a church steeple.[22] Lowery added "in what was no doubt meant as a wink to the reader" that he believed the apparent captain to be referring to the tower of a local brewery, as there were no churches nearby.[22] Lowery further described the craft as being powered by two men exerting themselves on bicycle pedals. Above the pedaling men seemed to be a passenger compartment, which lay under the main body of the craft. A bright headlamp was mounted on the front end.[22] Some witnesses reported the sound of talking or singing as the light passed overhead. [22]

The November 18, 1896 editions of local newspapers including the Sacramento Bee and the San Francisco Call all published accounts of the sighting. The newspapers ran such headlines as "A Wandering Apparition", "Claim They Saw a Flying Airship", "That Mysterious Light" "Saw the Mystic Flying Light" and "What Was It?" [22][23]

The November 19, 1896, edition of the Stockton, California, Daily Mail featured one of the earliest accounts of an alleged alien craft sighting.[24] Colonel H.G. Shaw claimed that while driving his buggy through the countryside of Lodi near Stockton,[25] he came across what appeared to be a landed spacecraft.[24] Shaw described it as having a metallic surface which was completely featureless apart from a rudder, and pointed ends.[24] He estimated a diameter of 25 feet (7.5 m) and said the vessel was around 150 feet (45 m) in total length.[24] Three slender, 7-foot-tall (210 cm), apparent extraterrestrials were said to approach from the craft while "emitting a strange warbling noise." [24] The beings examined Shaw's buggy and then tried to physically force him to accompany them back to the airship.[26] The aliens were said to give up after realizing they lacked the physical strength to force Shaw aboard.[1] They boarded their ship, which lifted off the ground and sped out of sight.[1] Shaw believed that the beings were Martians sent to kidnap an earthling for unknowable but potentially nefarious purposes. [1] This has been seen by some as an early attempt at alien abduction; it is possibly the first published account of explicitly extraterrestrial beings attempting to abduct humans and force them into their spacecraft.[27]

The strange light reappeared over Sacramento on the evening of November 21, 1896. Among the observers were Sacramento's deputy sheriff and district attorney. Witnesses described the light as being twice as bright as a typical arc light or locomotive headlamp. Later that evening, the light was also seen over Folsom, San Francisco, Oakland, Petaluma, Santa Rosa, Sebastopol, Modesto, Manteca and several other cities and was reportedly viewed by thousands of witnesses, including the domestic staff of San Francisco Mayor, Adolph Sutro. As it flew over Cliff House and Seal Rocks, the bright light reportedly frightened the sleeping seals, causing them to frantically dive into the ocean.[28]

On November 29, 1896, over one hundred residents of Tulare witnessed a spectacular sighting: "[They] assert they saw the now famous airship that has been wandering around in different sections of the state...It came down quite a distance, then went up and took a straight shot for Hanford. Red, white and blue lights were seen in succession, but no part of the ship was seen...many people watched it as long as it was in sight." [23] [28]

California cities reporting sightings during November and December, included Anderson, Auburn, Red Bluff, Redding, Woodland, Yolo, Chico, Marysville, Camptonville, Grass Valley, Biggs, San Leandro, San Jose, Hayward, San Luis Obispo, Acampo, Lathrop, Lodi, Crows Landing, Stockton, Turlock, Visalia, Fresno, Delano, Bakersfield, Redlands, Santa Cruz, Santa Barbara, Riverside and Los Angeles. [23][28]

With much public interest focused on the airship sightings, a young San Francisco attorney named George D. Collins came forward and told the newspapers that some months earlier he had been supposedly contacted by a man seeking legal advice concerning "the world's first practical airship", a craft that he claimed was near completion at a secret location near Oroville, about sixty miles from Sacramento. Collins stated that the lights seen over Sacramento must have been his client conducting nocturnal test flights before an official unveiling of his secret invention. This explanation seemed reasonable to many and was given extensive coverage in the San Francisco

newspapers. After Collins' announcement, rumours and wild tales began to spread and for several weeks the "phantom airship" was the biggest news story in northern California. As sightings and reports of mystery lights continued to increase throughout the state, Attorney Collins found himself the center of so much attention and ridicule, that he came to regret his earlier bragging. Cartoons mocking the airship and depicting Collins as a drunk and smoking an opium pipe appeared in the newspapers. The San Francisco Chronicle nicknamed him "Airship" Collins and after being hounded by reporters and harassed by cranks and curious busybodies, Collins recanted most of his claims and actually fled into hiding. Collins had hinted that a local dentist, Dr. E.H. Benjamin, was the inventor of the airship. Dr. Benjamin admitted to the newspapers that he was an inventor and Collins was his attorney, but disavowed any connection to the airship. Despite his denials, Dr. Benjamin continued to be badgered by the press and public, and like Collins, fled town and disappeared. [29]

Around the time Collins began distancing himself from the airship, William Henry Harrison Hart, former Attorney General of the State of California, came forward and also claimed to represent the inventor of the airship. Hart gave several interviews to the San Francisco Call and his details concerning the mystery airship were even more outlandish than those of Attorney Collins. Hart stated that the airship's inventor had fired Collins for talking too much and the airship was likely going to be used to bomb Havana, Cuba. He also claimed there were actually two airships, one built in California, the other in New Jersey. Hart named one of the inventors as a Dr. Catlin and his assistant as Dr. Benjamin, the dentist who denied any connection to the airship. Like Collins, Hart later changed his stories and eventually stopped talking to the newspapers about the airship. Exactly what true involvement Hart and Collins may have had in connection with the appearance of the California airship is not known.[30]

In an editorial published in the San Francisco Examiner on December 5, 1896, William Randolph Hearst lashed out at the "fake journalism" that he believed had led to the airship story:

Fake journalism has a good deal to answer for, but we do not recall a more discernible exploit in that line than the persistent attempt to make the public believe that the air in this vicinity is populated with airships. It has been manifest for weeks that the whole airship story is pure myth.[20]

1897 wave

Mystery airship illustrated in The St. Paul Globe, April 13, 1897

The California airship wave of 1896 ended in December, but in February of 1897, reports of mysterious lights moving about the skies over western Nebraska marked the beginning of an even larger airship wave that would cover the greater part of the American midwest. This second wave lasted through May 1897, with a few scattered reports of the airship in June.[20]

On February 2, 1897, the Omaha Bee reported a sighting over Hastings, Nebraska, the previous day: "Several Hastings people report that an air ship, or something of the kind, has been sailing around in the air west of this city...A close watch is being kept for its reappearance". On February 5, the Bee reported that the airship had been sighted again, near the town of Inavale, around forty miles south of Hastings. [31]

One witness from Arkansas – allegedly a former state senator Harris – was supposedly told by an airship pilot (during the tensions leading up to the Spanish–American War) that the craft was bound for Cuba, to use its "Hotchkiss gun" to "kill Spaniards".[32]

In one account from Texas, three men reported an encounter with an airship and with "five peculiarly dressed men" who asserted that they were descendants of the lost tribes of Israel, and had learned English from the 1553 North Pole expedition led by Hugh Willoughby.

An article in the Albion Weekly News from Albion, Nebraska, reported that two witnesses saw an airship crash just inches from where they were standing.[33] The airship suddenly disappeared, with a man standing where the vessel had been.[33] The airship pilot showed the men a small device that supposedly enabled him to shrink the airship small enough to store the vessel in his pocket.[33] A rival newspaper, the Wilsonville Review, playfully claimed that its own editor was an additional witness to the incident and that he heard the pilot say "Weiver eht rof ebircsbus!"[33] The phrase he allegedly heard is "subscribe for the Review" spelled backwards.[33]

The March 28, 1897 edition of the Rocky Mountain News published a report of a sighting in Topeka, Kansas where several hundred witnesses observed a "blood red light" moving slowly across the sky. Some people were reportedly so frightened by the sight that they hid in their storm cellars "fearing that a great calamity was impending". Among the witnesses to the event was Governor of Kansas, John W. Leedy. [34]

The first airship sighting reported in Michigan was on April 10, 1897, at Alma, followed by sightings on April 11 from Benton Harbor, Holland, Niles, and Mendon.[35] On April 12, the airship was seen over Battle Creek and Kalamazoo, Michigan, and an airborne explosion was seen in Pavilion, with alleged airship debris being found there and in nearby Comstock.[35] The next night, a farmer living north of Battle Creek claimed that the airship came within 100 feet (30 m) of a field on their farm, and a wheel fell off the airship and was embedded in the ground.[36] Sightings peaked around April 15 but continued into early May.[37]

On April 10, 1897, the St. Louis Post-Dispatch published a story reporting that one W.H. Hopkins encountered a grounded airship about 20 feet (6 m) in length and 8 feet (2.5 m) in diameter near the outskirts of Springfield, Missouri.[1] The vehicle was apparently propelled by three large propellers and crewed by a beautiful, nude woman and a bearded man, also nude.[1] Hopkins attempted with some difficulty to communicate with the crew in order to ascertain their origins.[1] Eventually they understood what Hopkins was asking of them and they both pointed to the sky and "uttered something that sounded like the word Mars." [1]

An April 16, 1897, a story published by the Table Rock Argus (wd) claimed that a group of "anonymous but reliable" witnesses had seen an airship sailing overhead.[33] The craft had many passengers.[33] The witnesses claimed that among these passengers was a woman tied to a chair, a woman attending her, and a man with a pistol guarding

their apparent prisoner.[33] Before the witnesses thought to contact the authorities, the airship was already gone.[38]

Minneapolis papers carried an account of a physician from Rice Lake being abducted at gunpoint on the night of April 13 to care for the airship's captain who was suffering from influenza.[39] After a struggle the doctor escaped by leaping from the airship into the lake forty feet (12 m) below.[40] However, the Rice Lake Chronotype (wd) gave a more prosaic account of events, in which the doctor fell into the lake as a result of breaking through the ice while trying to cross, and not for any airship-related reason.[41]

An account from Aurora, Texas,[42] related in the Dallas Morning News on April 19, 1897, reported that a couple of days before, an airship had smashed into a windmill belonging to a Judge Proctor, then crashed. The occupant was dead and mangled, but the story reported that the presumed pilot was clearly "not an inhabitant of this world." [43] Strange "hieroglyphic" figures were seen on the wreckage, which resembled "a mixture of aluminum and silver ... it must have weighed several tons." [43] The story ended by noting that the pilot was given a "Christian burial" in the town cemetery. The story attracted no particular attention at the time, and no other newspapers in the area reported any such funeral.[44] The rediscovery of the story by UFO enthusiasts in the 1960s led to a short burst of investigative activity, but by the early 1970s almost all authorities considered the story a probable hoax.[45] In 1973, aviation reporter Bill Case of the Dallas Times-Herald discovered a rough-hewn rock that he contended was the stone marker used in the burial, and which bore scratches that he contended represented the airship.[46] A local treasure hunter claimed that his metal detector gave strange readings in the area, which Case claimed indicated that the pilot had been buried in some sort of metal uniform.[47] However, A few months later, an investigator from the Mutual UFO Network (MUFON) reported that the headstone – and whatever metallic material might have lain beneath it – was gone.[48]

An account by Alexander Hamilton of Leroy, Kansas, supposedly occurred around April 19, 1897, and was published in the Yates Center Farmer's Advocate of April 23. Hamilton, his son and a hired hand witnessed an airship hovering over his cattle pen. Upon closer examination, the witnesses realized that a red "cable" from the airship had lassoed a heifer, but had also become entangled in the pen's fence. After trying unsuccessfully to free the heifer, Hamilton cut loose a portion of the fence, then "stood in amazement to see the ship, cow and all rise slowly and sail off." [49] Some have suggested this was the earliest report of cattle mutilation. In 1977, however, UFO researcher Jerome Clark debunked this story, and confirmed via interviews and Hamilton's own affidavit that the story was a successful attempt to win a Liars' Club competition to create the most outlandish tall tale.[50]

Later sightings

In 1909, a series of mystery airship sightings reported around New England, were likely triggered by a hoax by Wallace Tillinghast, who falsely claimed to have invented and flown a "heavier-than-air" craft from Worcester to New York City.[51] Airship sightings were also reported from New Zealand,[52][53] Australia,[54] and various European locations,[55] including the United Kingdom, where a hoax by M.B. Boyd similarly triggered the wave of alleged airship sightings.[54] By this time, airship technology had greatly advanced and several successful powered airships, including Zeppelins, had

been built and flown. There had been 47 powered flights in 1909 and hundreds of news articles about aeronautics, so wide-ranging airship claims likely appeared plausible to the public.[56]

Later reports came from the United Kingdom in 1912 and 1913.[57]

Jerome Clark wrote that "One curious feature of the post-1897 airship waves was the failure of each to stick in historical memory. Although 1909, for example, brought a flood of sightings worldwide and attendant discussion and speculation, contemporary accounts do not allude to the hugely publicized events of little more than a decade earlier." [52]

Explanations

Hoaxes or misidentification

During the 1896–97 wave, there were many attempts to explain the mystery airship sightings, including suggestions of misidentified celestial objects, hoaxes, pranks, publicity stunts and hallucinations. One man suggested the nocturnal lights were actually swarms of lightning beetles; others believed observers were merely seeing meteors or bright stars and planets including Alpha Orionis (Betelgeuse) and Jupiter. Some of the airship reports were proven to be pranks: balloons or kites with lanterns or candles attached, launched by practical jokers.[58]

David Michael Jacobs observed that "Most arguments against the airship idea came from individuals who assumed that the witnesses did not see what they claimed to see." [59] However, Jacobs believes that many airship tales originated with "enterprising reporters perpetrating journalistic hoaxes." [5] So-called yellow journalism was at its peak during the 1890s and many of these accounts "are easy to identify because of their tongue-in-cheek tone, and accent on the sensational." [5] Furthermore, in many such newspaper hoaxes, the author makes his intent obvious "by saying – in the last line – that he was writing from an insane asylum (or something to that effect)". [60]

Genuine airships

Some authors have argued that the mystery airship reports were genuine accounts of functional man-made airships. Steerable airships had been publicly flown in the U.S. since the Aereon in 1863, and numerous inventors were working on airship and aircraft designs. Thomas Edison was so widely speculated to be the mind behind the alleged airships that in 1897 he "was forced to issue a strongly worded statement" denying his responsibility.[61]

Two French Army officers and engineers, Arthur Krebs and Charles Renard, had successfully flown in an electric-powered airship called La France as early as 1884.[62] In November 1897, an aluminum-skinned airship designed by David Schwarz was built in Germany and successfully flew over Tempelhof Field.[63]

In his 2004 book *Solving the 1897 Airship Mystery*, [64] American writer Michael Busby

analysed observed flight paths and airspeeds from old newspaper accounts and found the evidence consistent with three separate airships flying in the Texas skies.[65] Research led him to conclude they were built in Iowa by a group of people originally from California:

Three individuals investigated in this chapter may be the connecting threads between the various airship mysteries we have examined (1840s to 1897). Dr. Solomon Andrews, Willard Wilson, and Dr. Charles Smith, peers extraordinaire, may have been designing, building and flying airships from the 1840s.[66]

He concludes one airship crashed at Aurora on April 17, 1897, another crashed off the Gulf coast a few days later, and the third perhaps flew North to New York where it also crashed at sea on May 13. Two other airships the group built in Iowa met their demise in Michigan and Washington state, respectively, and the aviators presumably died.[67]

In *The Great Airship of 1897* (2009),[68] American writer J. Allan Danelek makes a similar case. He concludes the airship was built by an unknown individual, possibly funded by an investor from San Francisco, as a prototype for planned commercial passenger airships. Danelek demonstrates how the craft might have been built using materials and technologies available in 1896 (including speculative line drawings and technical details). The ship, he proposes, was built in secret to safeguard its design from patent infringement as well as to protect investors in case of failure.

Noting that the flights were initially seen over California and only later over the Midwest, he speculates that the inventor was making a series of short test flights, moving from west to east and following the main railway lines for logistical support, and that it was these experimental flights that formed the basis for many – though not all – of the newspaper accounts from the era. Danelek also notes that the reports ended abruptly in mid-April 1897, suggesting that the craft may have met with disaster, effectively ending the venture and permitting the sightings to fall into the realm of mythology.

The 1884 Krebs & Renard first fully controllable free-flights with the LA FRANCE electric dirigible near Paris (Krebs arch.)

Claims of extraterrestrial origin

In 1896 and 1897, the extraterrestrial hypothesis was suggested by some newspapers to account for the appearance of the airships. Two such reports, both from 1897, were printed in the *Washington Times*, which speculated that the airships were "a reconnoitering party from Mars"; and the *Saint Louis Post-Dispatch*, which suggested of the airships, "these may be visitors from Mars, fearful, at the last, of invading the planet they have been seeking." [69]

In 1909, a letter printed in the *Otago Daily Times* (New Zealand) suggested that the mystery airship sightings then being reported in that country were due to Martian "atomic-powered spaceships." [52]

See also

Airship

Flaps of flying phantoms

Flying saucer

Foo fighter

Ghost rockets

List of reported UFO sightings

Unidentified flying object

Footnotes

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UFOs

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Changeling

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Der Wechselbalg by Henry Fuseli, 1781

A changeling, also historically referred to as an auf or oaf, is a human-like creature found throughout much of European folklore. According to folklore, a changeling was a substitute left by a supernatural being when kidnapping a human being. Although sometimes it was a "stock" (a piece of wood made magically to resemble the kidnapped human), more often the changeling was a supernatural being made magically to look like the kidnapped human.

Devil swapping a child in crib with changeling called Killecroff —Illustrated by Gustav Doré, Saintine (1862) *Mythologie du Rhin*

Devil swapping a child in crib with changeling called Killecroff —Illustrated by Gustav Doré, Saintine (1862) *Mythologie du Rhin*

Supernatural beings blamed for stealing children included fairies, demons, trolls, nereids and many others. Usually, the kidnapped human was a child; but there were cases, particularly in Scandinavia and Ireland, where adults were taken.

Some modern scholars have argued these stories of replaced children originated as folklore explanations for autism or other developmental conditions.

Description

A changeling is typically identifiable via several traits, which vary from culture to culture.

Changeling.

In Irish legend, a fairy child may appear sickly and will not grow in size like a normal child, and may have notable physical characteristics such as a beard or long teeth. They may also display intelligence far beyond their apparent years and possess uncanny insight. A common way that a changeling could identify itself is through displaying unusual behaviour when it thinks it is alone, such as jumping about, dancing or playing an instrument – though this last example is found only within Irish and Scottish legend.
[1]

A human child might supposedly be taken due to many factors: to act as a servant, the love of a human child, or malice.[2] Most often, it was thought that fairies exchanged the children. In rare cases, the very elderly of the fairy people would be exchanged in the place of a human baby so that the old fairy could live in comfort, coddled by its human parents.[3] Simple charms such as an inverted coat or open iron scissors left where the child sleeps were thought to ward them off; other measures included a constant watch over the child.[4]

Folklorist D. L. Ashliman proposes in his essay 'Changelings' that changeling tales illustrate an aspect of family survival in pre-industrial Europe. A peasant family's subsistence frequently depended upon the productive labour of each member, and it was difficult to provide for a person who was a permanent drain on the family's scarce resources. "The fact that the changelings' ravenous appetite is so frequently mentioned indicates that the parents of these unfortunate children saw in their continuing existence a threat to the sustenance of the entire family. Changeling tales support other historical evidence in suggesting that infanticide was frequently the solution selected." [4]

Fairies were also believed to take adult humans, especially the newly married and new mothers; young adults were taken to marry fairies instead, while new mothers were often taken to nurse fairy babies. Often when an adult was taken instead of a child, an object such as a log was left in place of the stolen human, enchanted to look like the person.[5] This object in place of the human would seem to sicken and die, to be buried by the human family, while the living human was among the fairies. Bridget Cleary is one of the most well-known cases of an adult thought to be a changeling by her family: her husband killed her, attempting to force the fairies to return his 'real' wife.

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The devil steals a baby, leaving a concealed changeling. Early 15th-century detail of "The Legend of St. Stephen" by Martino di Bartolomeo

In medieval Scandinavia, it was believed that trolls considered it more respectable to be raised by humans than by their kind and would consequently seize the opportunity to give their children a human upbringing. Some believed that trolls would only take unbaptised children,[6][7] since once a child had been baptized – and therefore received into the Catholic faith – the trolls were powerless to abduct it.

Beauty in human children and young women, particularly traits that evoke brightness or reflectivity, such as blonde hair and blue or silver eyes, are said to attract fairies, as they perhaps find preciousness in these traits.[8]

In Scottish folklore, the children might be replacements for fairy children in the tithe to Hell;[9] this is best known from the ballad of Tam Lin.[10] According to common Scottish myths, a child born with a caul (part of the amniotic membrane) across their face is a changeling and will soon die (is "of fey birth").

Other folklore[3] says that human milk is necessary for fairy children to survive. In these cases, either the newborn human child would be switched with a fairy baby to be suckled by the human mother, or the human mother would be taken back to the fairy world to breastfeed the fairy babies. Human midwives were also thought to be necessary to bring fairy babies into the world.

Some stories tell of changelings who forget they are not human and proceed to live a human life. However, in some stories, changelings who do not forget return to their fairy family, possibly leaving the human family without warning. The human child that was taken may often stay with the fairy family forever. Feeling connected to a changeling's fate, some families merely turn their changeling loose to the wilderness.

Some folklorists believe that fairies were memories of inhabitants of various European regions who had been driven into hiding by invaders. They held that changelings had occurred; the hiding people would exchange their sickly children for the healthy children of the occupying invader.[11]

In folklore
Cornwall

The Mên-an-Tol stones in Cornwall are said to have a fairy or pixie guardian who can make miraculous cures. In one case, a changeling baby was passed through the stone for the mother to have her real child returned to her. Evil pixies had changed her child, and the stones could reverse their spell.[12]

Changelings

Fairies

Germany

In Germany, the changeling is known as Wechselbalg,[13] Wechselkind,[14] Kielkopf or

Dickkopf (the last hinting at the huge necks and heads of changelings).[13]

Several methods are known in Germany to identify a changeling and to return the replaced real child:

confusing the changeling by cooking or brewing in eggshells. This will force the changeling to speak, claiming its age and revealing its position beyond synchronicity.[13] attempting to heat the changeling in the oven[15] – perhaps a lie by capacity to endure present.

hitting[15] or whipping[14] the changeling

The changeling must sometimes be fed with a woman's milk before replacing the children.[14]

In German folklore, several possible parents are known for changelings. Those are:

the devil,[13] a belief shared by Martin Luther[4] who advocated for baptism of changelings.[16]

a female dwarf[15]

a water spirit[17]

a Roggenmuhme/Roggenmutter ("Rye Aunt"/"Rye Mother", a demonic woman living in cornfields and stealing human children)[18]

Ireland

In Ireland, looking at a baby with envy – "over looking the baby" – was dangerous, as it endangered the baby, who was then in the fairies' power.[19] So too was admiring or envying a woman or man dangerous, unless the person added a blessing; the able-bodied and beautiful were in particular danger. Women were especially in danger in liminal states: being a new bride or mother.[20]

Putting a changeling in a fire would cause it to jump up the chimney and return the human child. Still, at least one tale recounts a mother with a changeling finding that a fairy woman came to her home with the human child, saying the other fairies had done the exchange, and she wanted her own baby.[19] The tale of surprising a changeling into speech – by brewing eggshells – is also told in Ireland, as in Wales.[21] Various legends describe other ways to foil a would-be fairy kidnapper. One was to shout "Gairim agus coisricim thú " (I bless you) or "God bless you," which would cause the fairy to abandon the child it was trying to steal. Another possible tactic was to insert oneself into an argument over who would keep the child; shouting "Give it to me" would trick the fairy into releasing the child back to a human.[1]

In some instances, changelings were regarded not as substituted fairy children but as old fairies brought to the human world to die.

Irish legends regarding changelings typically follow the same formula: a tailor is the one who first notices a changeling, the inclusion of a fairy playing bagpipes or some other instrument, and the kidnapping of a human child through a window.[1]

The modern Irish girl's name, Síofra, means an elvish or changeling child, deriving from Síobhra(i), meaning fairy(/fairies). The Aos sí, siabhra (commonly anglicised as "sheevra"), may be prone to evil and mischief.[22][23] However, the Ulster folk song 'The Gartan Mother's Lullaby' also uses "sheevra" simply to mean "spirit" or "fairy".[24]

The Isle of Man

The Isle of Man had a wide collection of myths and superstitions concerning fairies, and numerous folk tales have been collected concerning supposed changelings. Sophia Morrison, in her "Manx Fairy Tales" (David Nutt, London, 1911), includes the tale of "The Fairy Child of Close ny Lheiy", a story of a child supposedly swapped by the fairies for a loud and unruly fairy child. The English poet and topographer George Waldron, who lived in the Isle of Man during the early 18th century, cites a tale of a reputed changeling that was shown to him, possibly a child with an inherited genetic disorder:

"Nothing under heaven could have a more beautiful face; but though between five and six years old, and seemingly healthy, he was so far from being able to walk, or stand, that he could not so much as move any one joint; his limbs were vastly long for his age, but smaller than an infant's of six months; his complexion was perfectly delicate, and he had the finest hair in the world; he never spoke, nor cried, ate scarcely anything, and was very seldom seen to smile, but if any one called him a fairy-elf, he would frown and fix his eyes so earnestly on those who said it, as if he would look them through. His mother, or at least his supposed mother, being very poor, frequently went out a-charing, and left him a whole day together. The neighbours, out of curiosity, have often looked in at the window to see how he behaved when alone, which, whenever they did, they were sure to find him laughing and in the utmost delight. This made them judge that he was not without company more pleasing to him than any mortal's could be; and what made this conjecture seem the more reasonable was, that if he were left ever so dirty, the woman at her return saw him with a clean face, and his hair combed with the utmost exactness and nicety."

Lowland Scotland and Northern England

In the Anglo-Scottish border region it was believed that elves (or fairies) lived in "elf hills" (or "fairy hills"). Along with this belief in supernatural beings was the view that they could spirit away children, and even adults, and take them back to their world (see Elfhome). [25][26] Often, it was thought a baby would be snatched and replaced with a simulation of the baby, usually a male adult elf, to be suckled by the mother.[25] The real baby would be treated well by the elves and would grow up to be one of them, whereas the changeling baby would be discontented and wearisome.[26] Many herbs, salves, and seeds could be used for discovering the fairy-folk and ward off their designs.[26] It was also believed that to force a changeling to reveal itself, it must either be surprised into speech or made to laugh.[27]

In one tale, a mother suspected her baby had been taken and replaced with a changeling. This view was proven to be correct one day when a neighbour ran into the house shouting, "Come here and ye'll se a sight! Yonder's the Fairy Hill a' alowe" (i.e.,

"the Fairy Hill is on fire"). To this, the elf got up, saying "Waes me! What'll come o' me wife and bairns?" and made his way out of the chimney.[25]

At Byerholm near Newcastleton in Liddesdale sometime during the early 19th century, a dwarf called Robert Elliot or Little Hobbie o' The Castleton as he was known, was reputed to be a changeling. When taunted by other boys, he would not hesitate to draw his gully (a large knife) and dispatch them; however, being woefully short in the legs, they usually out-ran him and escaped. However, he was courageous, and when he heard that his neighbour, the six-foot three-inch (191 cm) William Scott of Kirndeane, a sturdy and strong borderer, had slandered his name, he invited the man to his house, took him up the stairs and challenged him to a duel. Scott beat a hasty retreat.[26]

Child ballad 40, The Queen of Elfland's Nourice, depicts the abduction of a new mother, drawing on the folklore of the changelings. Although incomplete, it contains the mother's grief and the Queen of Elfland's promise to return her to her child if she would nurse the queen's child until it can walk.[28]

Poland

The Mamuna or Boginka[29] is a Slavic spirit that exchanges babies (making them into *odmieńce*) in the cradle. The changelings left by the Mamuna were said to have a noticeably different appearance; an abnormally large abdomen, unusually small or large head, a hump, thin arms and legs, a hairy body, and long claws. Mamuna changelings would also get their first set of teeth prematurely compared to a human baby.[30]

To protect a child from being kidnapped by the Mamuna, the mother would tie a red ribbon around the baby's wrist, put a red hat on its head, and keep it out of the moonlight. Other preventative methods included not washing diapers after sunset and never turning their head away from the baby as it slept.[30] Still, even if the Mamuna took a child, there was a way to force her to return it. The mother would take the changeling child to a midden, whip it with a birch stick, and pour water from an eggshell over it, all while shouting, "Take yours; give mine back." Typically, the Mamuna would feel sorry for their child and return the human baby to its mother.[30]

Scandinavia

In Nordic tradition it was generally believed that trolls or beings from the subterranean realms exchanged children. Since most of the supernatural beings of Scandinavian folklore are said to be afraid of iron, Scandinavian parents would often place an iron tool such as a pair of scissors or a knife on top of the cradle of an un-baptised infant to prevent its abduction by the trolls. It was believed that if a human child were still taken, despite such measures, the parents could force the child's return by treating the changeling cruelly, using methods such as whipping or even inserting it in a heated oven. In at least one case, a woman was taken to court for killing her child in an oven. [31] In Sweden, it was believed that a fire must be kept lit in the room housing a child before it is christened and that the water used to bathe the child should not be thrown out, since both of these precautions will prevent the child from being taken by trolls.[32]

Painting by John Bauer of two trolls with a human child they have raised
In one Swedish tale, the human mother is advised to brutalize the changeling (bortbyting) so the trolls will return her son. Still, she refuses, unable to mistreat an innocent child despite knowing its nature. When her husband demands she abandon the changeling, she refuses, and he leaves her – whereupon he meets their son in the forest, wandering free. The son explains that since his mother had never been cruel to the changeling, so the troll mother had never been cruel to him, and when she sacrificed what was dearest to her, her husband, they had realized they had no power over her and released him.[33][34]

The tale is notably retold by Swedish children's story author Helena Nyblom as Bortbytingarna[35] in the 1913 book Bland tomtar och troll.[36] (which is depicted by the image), a princess is kidnapped by trolls and replaced with their offspring against the wishes of the troll mother. The changelings grow up with their new parents, but both find it hard to adapt: the human girl is disgusted by her future bridegroom, a troll prince, whereas the troll girl is bored by her life and her dull human prospective groom. Upset with the conditions of their lives, they both go astray in the forest, passing each other without noticing it. The princess comes to the castle, whereupon the queen immediately recognizes her, and the troll girl finds a troll woman cursing loudly as she works. The troll girl bursts out that the troll woman is much more fun than any other person she has ever seen, and her mother happily sees that her true daughter has returned. The human girl and the troll girl marry happily on the same day.

Spain

In Asturias (Northern Spain), there is a legend about the Xana, a sort of nymph who used to live near rivers, fountains, and lakes, sometimes helping travellers on their journeys. The Xanas were conceived as little female fairies with supernatural beauty. They could deliver "xaninos" babies that were sometimes swapped with human babies – some legends claim this was for them to be baptized, while others claim that it is because the Xana cannot produce milk.[37] The legend says that to distinguish a "xanino" from a human baby, some pots and egg shells should be put close to the fireplace; a xanino would say: "I was born one hundred years ago, and since then I have not seen so many egg shells near the fire!".

Wales

In Wales, the changeling child (plentyn newid (sing.), plant newid (pl.)) initially resembles the human child for which it has been substituted, but gradually grows uglier in appearance and behaviour: ill-featured, malformed, ill-tempered, given to screaming and biting. It may be of less than usual intelligence but may equally well be identifiable because of its more-than-childlike wisdom and cunning.

The common means employed to identify a changeling is to cook a family meal in an eggshell. The child will exclaim, "I have seen the acorn before the oak, but I never saw

the likes of this," and vanish, only to be replaced by the original human child. Alternatively, or following this identification, it is supposedly necessary to mistreat the child by placing it in a hot oven, holding it in a shovel over a hot fire, or bathing it in a solution of foxglove.[38]

The United States

There are some rare instances of changeling beliefs being brought across the Atlantic by European settlers. The best attested case is from Iowa, 1876, where a Miss Kittie Crowe was taken by the fairies.[39]

In the historical record

King Charles I of England (1600–1649) was reportedly rumored to have been a changeling due to his "peevish nature" as a child and a nursemaid's claim that a figure appeared mysteriously at his bedside and cast a cloak over the sleeping baby's cradle. [40]

Children identified as changelings by the superstitious were often abused or murdered, [41] sometimes in the belief that changelings could be forced to admit their true nature by beatings, exposure to fire or water, or other trials.[42]

Two 19th-century cases reflect the belief in changelings. In 1826, Anne Roche bathed Michael Leahy, a four-year-old boy unable to speak or stand, three times in the Flesk; he drowned the third time. She swore she was merely attempting to drive the fairy out of him. The jury acquitted her of murder.[43] In 1895, Bridget Cleary was killed by several people, including her husband and cousins, after a short bout of illness (probably pneumonia). Local storyteller, Jack Dunne accused Bridget of being a fairy changeling. It is debatable whether her husband, Michael, actually believed her to be a fairy, or instead used the excuse after killing her in a rage. The killers were convicted of manslaughter rather than murder, as even after the death, they claimed to be convinced they had killed a changeling, not Bridget Cleary herself.[44]

Outside Europe

Africa

The Igbo people of eastern Nigeria traditionally believed that a woman who lost numerous children, whether stillborn or early in infancy, was being tormented by an ogbanje, a malicious spirit that reincarnated itself over and over again. One of the most commonly prescribed methods for ridding oneself of an ogbanje was to find and destroy its iyi-uwa, a buried object tying it to the mortal world.[45]

Many scholars now believe that ogbanje stories arose as an attempt to explain the loss of children with sickle-cell anemia.[46][47] Even today, infant death is common among children born with severe sickle-cell anemia, especially in areas of Africa lacking adequate medical resources.[citation needed]

The similarity between the European changeling and the Igbo ogbanje is so marked that

Igbos themselves often translate the word into English as "changeling".[45] The abiku was a rough analogue of the ogbanje among the related Yoruba peoples to the west of Igboland.[citation needed]

In the modern world

The word oaf, a clumsy or stupid person, is derived from the historic English word for a changeling, *auf*. This, in turn, is believed to have originated from the Middle English *alven* and *elven*, and ultimately from the Old Norse word for an elf, *alfr*. [48][49]

Medical explanations

Modern scholars hypothesize some changeling tales developed in an attempt to explain deformed,[50] developmentally disabled,[51] or neurodivergent children.[52][53][54][55][56] Scholars Goodey and Stainton have rejected a simple mapping of the modern understanding of disability onto the changeling folklore, suggesting that the word itself is too contextual and variable, and that modern sensibilities and contemporary feelings of guilt and aversion are coming into play.[50]

Among the diseases or disabilities with symptoms that match the description of changelings in various legends are spina bifida, cystic fibrosis, PKU, progeria, Down syndrome, homocystinuria, Williams syndrome, Hurler syndrome, Hunter syndrome, autism spectrum disorder, Prader-Willi Syndrome, and cerebral palsy.[citation needed] The greater incidence of congenital disabilities in boys correlates to the belief that male infants were more likely to be taken by fairies.[57] Psychologist Stuart Vyse writes that modern parents have higher expectations of childbirth, and when "children don't meet these expectations, parents sometimes find a different demon to blame." [53] A condition known as regressive autism, where children appear to follow normal development in their early years and then start to show symptoms of autism, can also be compared to marks of a changeling child.[53]

Some autistic adults have come to identify with changelings (or other replacements, such as aliens) due to their experiences of feeling out of place in the world.[58]

In nature

Several species of birds, fish, and arthropods regularly practice brood parasitism, or non-reciprocal offspring-swapping. Rather than raising their young alone, they will lay their egg in another's nest, leaving the burden of raising their young on the unsuspecting parents of another species altogether. More often than not, the invading species hatches sooner than its "stepsiblings" and grows faster, eventually hogging most nourishment brought in, and may actually "evict" the young of the host species by pushing them out of their own nest.

Scholarship

The first monograph-length study on changelings was Gisela Piaschewski who wrote in German *The Changeling: A Contribution to the Superstition of the Northern European*

Peoples as her university thesis (Der Wechselbalg: Ein Beitrag zum Aberglauben der nordeuropäischen Völker, Breslau: Maruschke & Berendt Verlag, 1935).

More recently, in 2023, Rose Sawyer published her monograph *The Medieval Changeling: Health, Childcare, and the Family Unit*.^[59]

See also

Capgras delusion

Doppelgänger

Fox spirit

Half-elf

Imbunche

Incubus/Succubus

Korrigan

Otherkin

Spriggan

Wendigo

Al (folklore)

La Légende du Changeling

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From Wikipedia, the free encyclopedia

A Pukwudgie, also spelled Puk-Wudjie (another spelling, Puck-wudj-ininee, translated by Henry Schoolcraft as "little wild man of the woods that vanishes"),^[1] is a human-like creature of Wampanoag folklore, found in Delaware, Prince Edward Island, and parts of Indiana and Massachusetts, sometimes said to be two to three feet (0.61 to 0.91 m) tall.

[In mythology](#)

According to legend, Pukwudgies can appear and disappear at will, shapeshift (of which the most common form is a creature that looks like a porcupine from the back and a half-troll, half-human from the front and walks upright), lure people to their deaths, use magic, launch poison arrows, and create fire.^[2]

Native Americans believed that Pukwudgies were once friendly to humans, but then

turned against them, and are best left alone. According to lore, a person who annoyed a Pukwudgie would be subject to nasty tricks by it, or subject to being followed by the Pukwudgie, who would cause trouble for them. They are known to kidnap people, push them off cliffs, attack their victims with short knives and spears, and to use sand to blind their victims.[3]

Pukwudgies are said to be the enemies of culture heroes, the giant Maushop and his wife, Granny Squannit.[4] One story from Wampanoag folklore explains that they began causing mischief and tormenting the natives out of jealousy of the devotion and affection the natives had for Maushop, who eventually exiled them to different parts of North America. The Pukwudgies have since been hostile to humans, and took revenge by killing Maushop's five sons. Some variations even suggest that they killed Maushop himself.[3]

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vte

Anishinaabe culture

Family

Clan system Doodemen

Nations

AlgonquinsOjibweg Oji-CreeMississaugasNipissingsSaulteauxOdawaagPotawatomi

Languages

Algonquian

AlgonquinOjibwemowin (list) Berens RiverBorder LakesCentralEasternNakawēmowin /

SaulteauxNipissingNorth of SuperiorNorthwesternOdaawaamwinOji-

CreeSouthwesternBodwēwadmimwen

Pidgin / Creole

Broken OghibbewayBungi

Hand Talk

Birch bark scrolls

Writing

Canadian Aboriginal syllabicsGreat Lakes Algonquian syllabics

Art

Birchbark bitingJingle dressPowwowQuillworkRibbon workWampum

Housing

TipiWigwam

Governance

Council of Three Fires

Religion, myth and stories

AayaaseBaykokDeer WomanDreamcatcherDrumkeeperElbow witchGitche

ManitouGrand Medicine Society / MidewiwinJiibayaaboosLittle peopleManitouMedicine

wheelMishi-ginebig ("great snake")MudjekeewisNanabozhoNokomisPukwudgieSeven

fires prophecyShingebisTeachings of the Seven GrandfathersTurtle IslandTraditional

beliefsUnderwater pantherWendigo

Education

Colonial

U.S. residential schoolsCanadian residential schools

Primary/Secondary

Bug-O-Nay-Ge-Shig SchoolHannahville Indian SchoolJoseph K. Lumsden Bahweting

Anishnabe School

Tertiary

Anishinabek Educational InstituteBay Mills Community CollegeKeweenaw Bay Ojibwa

Community CollegeSaginaw Chippewa Tribal College

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Seasonal Holidays 2025

ridden by the Lwa, full on spiritual possession

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AI Overview

In Haitian Vodou, the experience of being "ridden" by the lwa (spirits) is known as full

spiritual possession, a central and desired part of ritual practice. The possessed individual is referred to as the chwal (horse), and the lwa is considered the "rider" who temporarily takes over their body.

Key Aspects of Lwa Possession

Purpose: Possession is a sacred form of communication and a direct interface between the human world and the spirit world. Through the possessed person, the lwa can offer advice, healing, admonishment, or simply interact with the community.

The Process: The event usually takes place during a Vodou ceremony (fête), facilitated by specific drumming, singing, dancing, and the use of the poteau mitan (a central pillar in the temple) as a spiritual axis. The repetitive music and dancing help practitioners reach an altered, dissociative state of consciousness that makes possession possible.

Experience: The possession is generally not considered evil or something to be feared within the tradition; it is a welcomed encounter that requires preparation and discipline. The individual's ordinary consciousness temporarily recedes, and their body is animated by the lwa's distinct personality, voice, and actions.

Memory: Often, the person who was possessed has no recollection of the events that occurred while they were "ridden" by the spirit once the lwa departs.

Roles: Both male and female lwa can possess individuals of any gender. The oungan (priest) or manbo (priestess) often guides the ceremony and interaction with the lwa. This profound spiritual embodiment allows the community to engage directly with the lwa and is a fundamental element of the Vodou belief system.

Lwa - Wikipedia

According to Vodou belief, the lwa communicate with humans through dreams and divination, and in turn are given offerings, includi...

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Student Series! Fete for Lwa - J is for Journey

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An essential aspect of riding with the lwa is the communication that occurs during possession. The lwa may provide advice, warnings, or blessings through the ...

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For a Vodouist, being possessed is like momentarily disappearing in order to become the physical vehicle for a lwa.

A Divine Brew: Alcohol in Haitian Vodou and Yucatec ...

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Jun 18, 2019 — At this point, the houngan was possessed or “being rode” by a lwa spirit. Harold Courlander (1960:68) witnessed a possession during which kleren ...

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Vodou teaches that during ceremonies, the lwa possess specific practitioners, who during the possession are considered the chwal (horse) of the lwa.

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Rada lwa

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Agwé

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AI Overview

A succubus is a demonic figure from folklore, appearing as a beautiful woman to seduce men in their dreams, often to drain their life force or energy, originating from Latin words meaning "to lie under". While traditionally depicted as hideous monsters, modern lore portrays them as seductive, winged beings with horns, claws, and alluring appearances, linked to figures like Lilith, and often associated with the male counterpart, the incubus, in fantasy settings like D&D or The Witcher.

Key Characteristics & Lore

Origin: The term comes from Medieval Latin *succuba*, derived from Latin *sub* (under) and *cubare* (to lie).

Function: To entice men, drain their vitality, or corrupt them, sometimes bearing demonic offspring (like the *Allu* in Akkadian myth).

Appearance:

Traditional: Grotesque, monstrous, with raptor-like feet and gargoyle faces.

Modern/Fantasy: Glamorous, with bat wings, horns, glowing eyes, and seductive power, often changing form to be more appealing.

Powers: Seduction, illusion, telepathy, fire manipulation, and the ability to drain life force through touch or kisses.

Counterpart: The incubus (male) performs similar acts, sometimes linked as the same demon changing form.

Cultural Variations & Explanations

Mythology: Similar figures appear globally, such as the Mesopotamian Lilith, Greek Lamia, or Arabian Quarina.

Psychological: Legends may stem from sleep paralysis, where individuals experience terrifying hallucinations while unable to move, often feeling a presence on them.

Literary: In modern fiction (games, books, films), succubi are often depicted as powerful, charismatic, and complex characters rather than purely evil entities.

Succubus - Castlevania Wiki

Castlevania: Portrait of Ruin ... She can be encountered in the Master's Keep and the Burnt Paradise. Due to the two playable char...

Castlevania Wiki

Succubus - Etymology, Origin & Meaning

Entries linking to succubus cubicle(n.) mid-15c., "bedroom, bedchamber," from Latin cubiculum "bedroom," from cubare "to lie down,

Online Etymology Dictionary

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A succubus (pl. succubi) is a female demon who is described in various European folklore as appearing in the dreams of male humans in order to seduce them.

List of succubi in fiction

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Understanding the Myth of Succubus Creatures

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Succubus

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Succubus - Etymology, Origin & Meaning

Online Etymology Dictionary

<https://www.etymonline.com> › word › succubus

succubus(n.) "demon fabled to have sexual intercourse with humans in their sleep," late 14c., an alteration of Late Latin succuba "strumpet,"

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The museum's label "This doll is said to be a vessel for a succubus" is a perfect example of how folklore can be deployed to create drama around otherwise ordinary objects. Succubi, according to medieval and early modern belief, were female demons who vi
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How come most demonkins are succubus/incubus?

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Discussions explore succubi as character tropes, from seduction without magic to asexual encounters, in various media like games and D&D.
Creative demon character designs

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An umwelt (plural: umwelten; from the German Umwelt, meaning "environment" or "surroundings") is the specific way in which organisms of a particular species perceive and experience the world, shaped by the capabilities of their sensory organs and perceptual systems.[1]

In the semiotic theories of Jakob von Uexküll and Thomas Sebeok, it is considered to be the "biological foundations that lie at the very center of the study of both communication and signification in the human [and non-human] animal".[2][failed verification] Often translated as "self-centered world,"[3] the term highlights how organisms, despite sharing the same physical environment, can inhabit distinct perceptual realities.

Uexküll proposed that each species has its own umwelt, a notion complemented by related concepts like Umgebung (the environment or Umwelt as observed externally) and Innenwelt (the internal mapping of the self to the external world).[4] These ideas hold particular significance for fields such as cognitive philosophy, robotics, and cybernetics, offering insights into resolving complex problems like the infinite regress of

the Cartesian Theater—the flawed notion of an endless chain of internal observers watching consciousness, which Umwelt reframes as a unified biological process.[5]

Discussion

Each functional component of an umwelt has a meaning that represents the organism's model of the world. These functional components correspond approximately to perceptual features,[6] as described by Anne Treisman. It is also the semiotic world of the organism, including all the meaningful aspects of the world for any particular organism. It can be water, food, shelter, potential threats or points of reference for navigation. An organism creates and reshapes its own umwelt when it interacts with the world. This is termed a 'functional circle'. The umwelt theory states that the mind and the world are inseparable because it is the mind that interprets the world for the organism. Because of the individuality and uniqueness of the history of every single organism, the umwelten of different organisms differ. When two umwelten interact, this creates a semiosphere.[7][8]

As a term, umwelt also unites all the semiotic processes of an organism into a whole. Internally, an organism is the sum of its parts operating in functional circles and, to survive, all the parts must work cooperatively. This is termed the "collective umwelt" which models the organism as a centralised system from the cellular level upward. This requires the semiosis of any one part to be continuously connected to any other semiosis operating within the same organism. If anything disrupts this process, the organism will not operate efficiently.

Uexküll's writings show a specific interest in the various worlds that he believed to exist ('conceptually') from the point of view of the umwelt of different creatures such as ticks, sea urchins, amoebae, jellyfish, and sea worms.

The biosemiotic turn in Jakob von Uexküll's analysis occurs in his discussion of the animal's relationship with its environment. The umwelt is for him an environment-world which is, according to Agamben, "constituted by a more or less broad series of elements [called] 'carriers of significance' or 'marks' which are the only things that interest the animal". Agamben goes on to paraphrase Uexküll's example of the tick, saying:

"...this eyeless animal finds the way to her watchpoint [at the top of a tall blade of grass] with the help of only its skin's general sensitivity to light. The approach of her prey becomes apparent to this blind and deaf bandit only through her sense of smell. The odor of butyric acid, which emanates from the sebaceous follicles of all mammals, works on the tick as a signal that causes her to abandon her post (on top of the blade of grass/bush) and fall blindly downward toward her prey. If she is fortunate enough to fall on something warm (which she perceives by means of an organ sensible to a precise temperature) then she has attained her prey, the warm-blooded animal, and thereafter needs only the help of her sense of touch to find the least hairy spot possible and embed herself up to her head in the cutaneous tissue of her prey. She can now slowly suck up a stream of warm blood."[9]

Thus, for the tick, the *umwelt* is reduced to only three (biosemiotic) carriers of significance: (1) the odor of butyric acid, which emanates from the sebaceous follicles of all mammals; (2) the temperature of 37°C (corresponding to the blood of all mammals); and (3) the hairy topography of mammals.

Critics

Uexküll's application of the notion of "*umwelt*" to the human person has been contested. In "*Welt und Umwelt*"[10] and "*Die Wahrheit der Dinge*", the philosopher and sociologist Josef Pieper argued that reason allows the human person to live in "*Welt*" (world) while plants and animals do indeed live in an *Umwelt* –a notion he traces back to Plato, Aristotle, and Thomas Aquinas.

See also

Cognized environment – Anthropological concept

Existential therapy – Form of psychotherapy

Phenomenology – Philosophical method and schools of philosophy

Qualia – Instances of subjective experience

Reality tunnel – Theory of personal perception

"What Is It Like to Be a Bat?" – 1974 philosophy paper by Thomas Nagel

Worldview, also known as *Weltanschauung* – Fundamental cognitive orientation of an individual or society

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Ludwig Boltzmann

The Boltzmann brain thought experiment suggests that it is probably more likely for a brain to spontaneously form, complete with a memory of having existed in our universe, rather than for the entire universe to come about in the manner cosmologists think it actually did. Physicists use the Boltzmann brain thought experiment as a *reductio ad absurdum* argument for evaluating competing scientific theories.

In contrast to brain in a vat thought experiments, which are about perception and thought, Boltzmann brains are used in cosmology to test our assumptions about thermodynamics and the development of the universe. Over a sufficiently long time, random fluctuations could cause particles to spontaneously form literally any structure of any degree of complexity, including a functioning human brain. The scenario initially involved only a single brain with false memories, but physicist Sean M. Carroll pointed out that, in a fluctuating universe, the scenario works just as well at larger scales, like that of entire bodies or even galaxies.[1][2]

The idea is named after the physicist Ludwig Boltzmann (1844–1906), who published a hypothesis in 1896, prior to the Big Bang theory, that tried to account for the fact that the universe is not as chaotic as the budding field of thermodynamics seemed to predict. He offered several explanations, one of them being that the universe, even after it had progressed to its most likely spread-out and featureless state of thermal equilibrium, would spontaneously fluctuate to a more ordered (or low-entropy) state such as the universe in which we find ourselves.[3] Boltzmann brains were first proposed as a *reductio ad absurdum* response to Boltzmann's explanation for the low-entropy state of our universe.[4]

The Boltzmann brain gained new relevance around 2002, when some cosmologists started to become concerned that, in many theories about the universe, human brains are vastly more likely to arise from random fluctuations; this leads to the conclusion that, statistically, humans are likely to be wrong about their memories of the past and in fact are Boltzmann brains.[5][6] When applied to more recent theories about the multiverse, Boltzmann brain arguments are part of the unsolved measure problem of cosmology.[7]

"Boltzmann universe"

In 1896, the mathematician Ernst Zermelo advanced a theory that the second law of thermodynamics was absolute rather than statistical.[8] Zermelo bolstered his theory by pointing out that the Poincaré recurrence theorem shows statistical entropy in a closed system must eventually be a periodic function; therefore, the Second Law, which is always observed to increase entropy, is unlikely to be statistical. To counter Zermelo's argument, Boltzmann advanced two theories. The first theory, now believed to be the correct one, is that the universe started for some unknown reason in a low-entropy state. The second and alternative theory, published in 1896 but attributed in 1895 to Boltzmann's assistant Ignaz Schütz, is the "Boltzmann universe" scenario. In this scenario, the universe spends the vast majority of eternity in a featureless state of heat death; however, over enough eons, eventually, a very rare thermal fluctuation will occur where atoms bounce off each other in exactly such a way as to form a substructure equivalent to our entire observable universe. Boltzmann argues that, while most of the universe is featureless, humans do not see those regions because they are devoid of intelligent life; to Boltzmann, it is unremarkable that humanity views solely the interior of its Boltzmann universe, as that is the only place where intelligent life lives. (This may be the first use in modern science of the anthropic principle).[9][10]

In 1931, astronomer Arthur Eddington pointed out that, because a large fluctuation is exponentially less probable than a small fluctuation, observers in Boltzmann universes will be vastly outnumbered by observers in smaller fluctuations. Physicist Richard Feynman published a similar counterargument within his widely read Feynman Lectures on Physics.[11] By 2004, physicists had pushed Eddington's observation to its logical conclusion: the most numerous observers in an eternity of thermal fluctuations would be minimal "Boltzmann brains" popping up in an otherwise featureless universe.[9][12]

Spontaneous formation

In the universe's eventual state of ergodic "heat death", given enough time, every possible structure (including every possible brain) will presumably get formed via random fluctuation, the timescale of which is related to the Poincaré recurrence time.[9][13][14] A Boltzmann brain (or body or world) need not fluctuate suddenly into existence, argue Anthony Aguirre, Sean M. Carroll, and Matthew C. Johnson. Rather, it would form in a sequence of smaller fluctuations that would look like the brain's decay path run in reverse.[15][16] Boltzmann-style thought experiments generally focus on structures like human brains that are presumably self-aware observers. However, smaller structures that minimally meet the criteria are vastly and exponentially more common than larger structures; a rough analogy is how the odds of a single real English word showing up when one shakes a box of Scrabble letters are greater than the odds that a whole English sentence or paragraph will form.[17] The average timescale required for the formation of a Boltzmann brain is vastly greater than the current age of the universe. In modern physics, Boltzmann brains can be formed either by quantum fluctuation, or by a thermal fluctuation generally involving nucleation.[9]

Via quantum fluctuation

By one calculation, a Boltzmann brain would appear as a quantum fluctuation in the vacuum after a time interval of

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$\{ \displaystyle 10^{10^{50}} \}$ years. This fluctuation can occur even in a true Minkowski vacuum (a flat spacetime vacuum lacking vacuum energy). Quantum mechanics heavily favors smaller fluctuations that "borrow" the least amount of energy from the vacuum.

Typically, a quantum Boltzmann brain would suddenly appear from the vacuum (alongside an equivalent amount of virtual antimatter), remain only long enough to have a single coherent thought or observation, and then disappear into the vacuum as suddenly as it appeared. Such a brain is completely self-contained, and can never radiate energy out to infinity.[18]

Via nucleation

Current evidence suggests that the vacuum permeating the observable universe is not a Minkowski space, but rather a de Sitter space with a positive cosmological constant.

[19]:30 In a de Sitter vacuum (but not in a Minkowski vacuum), a Boltzmann brain can form via nucleation of non-virtual particles gradually assembled by chance from the Hawking radiation emitted from the de Sitter space's bounded cosmological horizon.

One estimate for the average time required until nucleation is around

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$\{ \displaystyle 10^{10^{69}} \}$ years.[18] A typical nucleated Boltzmann brain will cool off to absolute zero and eventually completely decay, as any isolated object would in the vacuum of space. Unlike the quantum fluctuation case, the Boltzmann brain will radiate energy out to infinity. In nucleation, the most common fluctuations are as close to thermal equilibrium overall as possible given whatever arbitrary criteria are provided for labeling a fluctuation a "Boltzmann brain".[9]

Theoretically a Boltzmann brain can also form, albeit again with a tiny probability, at any time during the matter-dominated early universe.[20]

Modern reactions to the Boltzmann brain problem

The consensus amongst cosmologists is that some yet-to-be-revealed error is hinted at by the surprising calculation that Boltzmann brains should vastly outnumber normal human brains.[9] Sean Carroll states "We're not arguing that Boltzmann Brains exist—we're trying to avoid them." [13] Carroll has stated that the hypothesis of being a Boltzmann brain results in "cognitive instability". Because, he argues, it would take longer than the current age of the universe for a brain to form, and yet it thinks that it observes that it exists in a younger universe, and thus this shows that memories and reasoning processes would be untrustworthy if it were indeed a Boltzmann brain.[21]

Seth Lloyd has stated, "They fail the Monty Python test: Stop that! That's too silly!" A

New Scientist journalist summarizes that "The starting point for our understanding of the universe and its behavior is that humans, not disembodied brains, are typical observers".[22]

Some argue that brains produced via quantum fluctuation, and maybe even brains produced via nucleation in the de Sitter vacuum, do not count as observers. Quantum fluctuations are easier to exclude than nucleated brains, as quantum fluctuations can more easily be targeted by straightforward criteria (such as their lack of interaction with the environment at infinity).[9][18]

Carroll believes that a better understanding of the measurement problem in quantum mechanics would show that some vacuum states have no dynamical evolution and cannot support nucleated brains, nor any other type of observer.[23] Some cosmologists believe that a better understanding of the degrees of freedom in the quantum vacuum of holographic string theory can solve the Boltzmann brain problem.[24]

American theoretical physicist and mathematician Brian Greene states: "I am confident that I am not a Boltzmann brain. However, we want our theories to similarly concur that we are not Boltzmann brains, but so far it has proved surprisingly difficult for them to do so".[25]

In single-universe scenarios

In a single de Sitter universe with a cosmological constant, and starting from any finite spatial slice, the number of "normal" observers is finite and bounded by the heat death of the universe. If the universe lasts forever, the number of nucleated Boltzmann brains is, in most models, infinite; cosmologists such as Alan Guth worry that this would make it seem "infinitely unlikely for us to be normal brains".[17] One caveat is that if the universe is a false vacuum that locally decays into a Minkowski or a Big Crunch-bound anti-de Sitter space in less than 20 billion years, then infinite Boltzmann nucleation is avoided. (If the average local false vacuum decay rate is over 20 billion years, Boltzmann brain nucleation is still infinite, as the universe increases in size faster than local vacuum collapses destroy the portions of the universe within the collapses' future light cones). Proposed hypothetical mechanisms to destroy the universe within that timeframe range from superheavy gravitinos to a heavier-than-observed top quark triggering "death by Higgs".[26][27][14]

If no cosmological constant exists, and if the presently observed vacuum energy is from quintessence that will eventually completely dissipate, then infinite Boltzmann nucleation is also avoided.[28]

In eternal inflation

Further information: Measure problem (cosmology)

One class of solutions to the Boltzmann brain problem makes use of differing approaches to the measure problem in cosmology: in infinite multiverse theories, the ratio of normal observers to Boltzmann brains depends on how infinite limits are taken.

Measures might be chosen to avoid appreciable fractions of Boltzmann brains.[29][30][31] Unlike the single-universe case, one challenge in finding a global solution in eternal inflation is that all possible string landscapes must be summed over; in some measures, having even a small fraction of universes permeated with Boltzmann brains causes the measure of the multiverse as a whole to be dominated by Boltzmann brains.[14][32]

The measurement problem in cosmology also grapples with the ratio of normal observers to abnormally early observers. In measures such as the proper time measure that suffer from an extreme "younghness" problem, the typical observer is a "Boltzmann baby" formed by rare fluctuation in an extremely hot, early universe.[20]

Identifying whether oneself is a "Boltzmann observer"

In Boltzmann brain scenarios, the ratio of Boltzmann brains to "normal observers" is astronomically large. Almost any relevant subset of Boltzmann brains, such as "brains embedded within functioning bodies", "observers who believe they are perceiving 3 K microwave background radiation through telescopes", "observers who have a memory of coherent experiences", or "observers who have the same series of experiences as me", also vastly outnumber "normal observers". Therefore, under most models of consciousness, it is unclear that one can reliably conclude that oneself is not such a "Boltzmann observer", in a case where Boltzmann brains dominate the universe.[9] Even under "content externalism" models of consciousness, Boltzmann observers living in a consistent Earth-sized fluctuation over the course of the past several years outnumber the "normal observers" spawned before a universe's "heat death".[33]

As stated earlier, most Boltzmann brains have "abnormal" experiences; Feynman has pointed out that, if one knows oneself to be a typical Boltzmann brain, one does not expect "normal" observations to continue in the future.[9] In other words, in a Boltzmann-dominated universe, most Boltzmann brains have "abnormal" experiences, but most observers with only "normal" experiences are Boltzmann brains, due to the overwhelming vastness of the population of Boltzmann brains in such a universe.[34]

See also

Anthropic principle – Hypothesis about sapient life and the universe

Bekenstein bound – Upper limit on entropy in physics

China brain – Philosophical experiment

Dream argument – Postulation about the act of dreaming

Evolution of biological complexity

Heat death of the universe – Possible fate of the universe

Heat death paradox – Paradox relating to fate of universe

Idealism – Philosophical view

Infinite monkey theorem – Counterintuitive result in probability

Matrioshka brain – Huge computer powered by a star's energy

Omphalos hypothesis – Creationist hypothesis

Simulation hypothesis – Hypothesis that reality could be a computer simulation

Solipsism – Philosophical idea that only one's own mind is sure to exist

Swampman – Philosophical thought experiment

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Alawism (or Nusayrism) is a heterodox Shia Islamic sect, originating from 9th-century figures like Ibn Nusayr, known for esoteric beliefs including reincarnation (metempsychosis) and a unique divine triad, distinct from mainstream Sunni or Twelver Shia Islam. Practiced mainly in Syria (where the ruling elite are Alawite) and Turkey, it emphasizes mysticism, has secret rituals, permits alcohol, and differs from Alevism, though both are related mystical traditions.

Key Beliefs & Practices

Origins: Founded by Ibn Nusayr, followers are also called Nusayris.

Esoteric & Secretive: Beliefs were historically kept secret from outsiders, leading to misunderstanding.

Metempsychosis: Belief in the transmigration of souls is a core doctrine, unlike orthodox Islam.

Divine Trinity: Belief in a divine trinity, often seen as Ali, Muhammad, and Salman al-Farisi, in a unique manifestation of God.

Rituals: Includes secret rites, wine consumption (like a Mass), and distinct holidays.

Gender: Less gender segregation than some other Islamic groups, with women not always required to wear the hijab.

Community & Demographics

Population: Around 2.5 million in Syria, 1 million in Turkey (Hatay, Mersin), small numbers in Lebanon, and diasporas.

Syrian Politics: A significant portion of Syria's ruling class, including the Assad family, are Alawites, giving the community political influence.

Alawism vs. Alevism

Distinct but Related: Alawism and Alevism share roots in Anatolian mysticism but are

separate, though often confused, groups.

Alevis: A larger, more open Turkish community with different practices, where women play a more public religious role.

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Region Levant

Language Arabic

Founder Ibn Nusayr, Al-Khasibi

Origin 9th-century

Iraq

Separated from Twelver Shia Islam

Members approx. 4 million

Alawism (Arabic: علوية, romanized: 'Alawiyya), also known as Nusayrism (Arabic: نصيرية, romanized: Nuṣayriyya), is an offshoot of early Shia Islam with influences from ancient Iranian, Christian, and Gnostic traditions. Its adherents, called the Alawites, are estimated to number around 4 million and are primarily concentrated in the Levant. Alawites venerate Ali ibn Abi Talib, the "first imam" in the Twelver school, as a

manifestation of the divine essence.

Alawite beliefs are centered in a divine Trinity, comprising three aspects of the one God, the ma'na (meaning), the ism (name), and the bab (door). These emanations are understood to have undergone reincarnation cyclically seven times in human form throughout history, the last seventh incarnation being that of Ali, Muhammad and Salman the Persian. Alawite practices include consecration of wine in the form of Mass, entombing the deceased in sarcophagi, observing cultural holidays such as Akitu, Christmas, Nowruz, Mawlid and Gazwela.

Alawism originated in 9th-century Iraq as a ghulat sect that separated from Shia Islam led by Ibn Nusayr, a preacher from the aristocratic Banu Numayr clan. The Alawites were organized in Aleppo during Hamdanid rule in Syria by al-Khasibi, a missionary who had gained patronage from Emir Sayf al-Dawla (r. 945–967). In the 11th–12th-century, the Alawite community were budded to the Syrian Coastal Mountain Range with the help of the Banu Muhriz. Later, the Alawites faced severe persecution by waves of the Crusaders, Mamluks, and by Ottoman conquerors. In the aftermath of the First World War, the Alawite State was established in coastal Syria. Although the state was later dismantled, Alawite figures continued to play a pivotal role in the Syrian military and later in the Ba'ath Party. The Corrective Revolution of 1970 led by Hafez al-Assad, an Alawite, resulted in an establishment of an Alawite-led establishment that continued under his son Bashar al-Assad, who was eventually overthrown during the Syrian civil war.

Fabrice Balanche wrote in 2024 that some core beliefs of the Alawites are rejected by orthodox theologians of Sunni and Shia Islam, with medieval scholar Ibn Taymiyyah calling for the sect to be eradicated.[1] Balanche describes a lonely fatwa by Hajj Amin al-Husseini recognising them as Muslims, given in 1932 at a time when Alawites were denied this formal status, as based on immediate political, anticolonial considerations.[1]

Alawism is one of the main religious groups in the Middle East, with over 4 million followers. They are primarily located in Lebanon, Syria, and Turkey. Alawism is the third largest-religion in Syria, accounting for 10% of the country. As the only ghulat sect alive, it faces persecution by Islamist extremists.

Etymology

The term Alawite is derived from the Arabic word Alawi, denoting the "followers of Ali".[2] The community historically self-identified as Nusayrites, named after their religious founder Ibn Nusayr.[3] However, the term "Nusayri" had fallen out of currency by the 1920s, as a movement led by intellectuals within the community during the French mandate sought to replace it with "Alawite".[2] The term "Nusayrites" is now sometimes considered a religious slur.[4] Another term applied to the group was Ansari, which, according to Samuel Lyde, was a term that the mid-19th-century Alawites used among themselves. However, others indicate that Ansari is simply a Western error in the transliteration of Nusayri.[5][6]

The French were known to have popularised the term Alawite.[3][7] The community also characterised the older name (which implied "a separate ethnic and religious identity") as an "invention of the sect's enemies", ostensibly favouring an emphasis on "connection with mainstream Islam"—particularly the Shia branch.[8] As such, "Nusayrite" is now regarded as antiquated, and has even come to have insulting and abusive connotations. The term was frequently employed as hate speech by Sunni fundamentalists fighting against Bashar al-Assad's government in the Syrian civil war, who use its emphasis on Ibn Nusayr to insinuate that Alawi beliefs are "man-made" and not divinely inspired.[4] Necati Alkan argued in an article that the "Alawi" appellation was used in an 11th-century Nusayri book and was not a 20th-century invention. The following quote from the same article illustrates his point:

"As to the change from "Nuṣayrī" to "ʿAlawī": most studies agree that the term "ʿAlawī" was not used until after WWI and probably coined and circulated by Muḥammad Amīn Ghālib al-Ṭawīl, an Ottoman official and writer of the famous Taʾrīkh al-ʿAlawīyyīn (1924). However, the name 'Alawī' appears in an 11th-century Nuṣayrī tract as one of the names of the believer (...). Moreover, the term 'Alawī' was already used at the beginning of the 20th century. In 1903 the Belgian-born Jesuit and Orientalist Henri Lammens (d. 1937) visited a certain Ḥaydarī-Nuṣayrī sheikh Abdullah in a village near Antakya and mentions that the latter preferred the name 'Alawī' for his people. Lastly, it is interesting to note that in the above-mentioned petitions of 1892 and 1909 the Nuṣayrīs called themselves the 'Arab Alawī people' (ʿArab ʿAlevī ṭāʾifesi) 'our ʿAlawī Nuṣayrī people' (ṭāʾifatunā al-Nuṣayriyya al-ʿAlawīyya) or 'signed with Alawī people' (ʿAlevī ṭāʾifesi imzāsıyla). This early self-designation is, in my opinion, of triple importance. Firstly, it shows that the word 'Alawī' was always used by these people, as ʿAlawī authors emphasize; secondly, it hints at the reformation of the Nuṣayrīs, launched by some of their sheikhs in the 19th century and their attempt to be accepted as part of Islam; and thirdly, it challenges the claims that the change of the identity and name from 'Nuṣayrī' to ʿAlawī' took place around 1920, in the beginning of the French mandate in Syria (1919–1938)."[9]

The Alawites are distinct from the Alevi sect in Turkey, although the terms share a common etymology and pronunciation.[10][11] To avoid confusion with the ethnic Turkish and Kurdish Alevis, the Alawites call themselves Arap Alevleri ("Arab Alevis") in Turkish. The term Nusayrī, previously used in theological texts, has been revived in recent studies. A quasi-official name used during the 1930s by Turkish authorities was Eti Türkleri ("Hittite Turks"), to conceal their Arabic origins. Although this term is obsolete, it is still used by some older people as a euphemism.

Beliefs

Alawites and their beliefs have been described as "secretive".[12][6][13][14] Yaron Friedman, for example, in his scholarly work on the sect, has written that the Alawi religious material quoted in his book came only from "public libraries and printed books" since the "sacred writings" of the Alawi "are kept secret".[a][b] Some tenets of the faith

are kept secret from most Alawi and known only to a select few.[15] They have, therefore, been described as a mystical sect.[17]

Alawite doctrines originated from the teachings of Iraqi priest Muhammad ibn Nusayr, who claimed prophethood, declared himself the "Bāb (Door) of the Imams", and attributed divinity to Hasan al-Askari. Al-Askari denounced Ibn Nusayr, and Islamic authorities expelled his disciples, most of whom emigrated to the Syrian Coastal Mountain Range, wherein they established a distinct community.[18][19] Nusayri theology treats Ali, the cousin of the prophet Muhammad, as a manifestation of "the supreme eternal God" and holds a range of gnostic beliefs. Alawite doctrine regards the souls of Alawites as reincarnations of "lights that rebelled against God." [20]

Modern religious authorities have never confirmed Alawites' beliefs.[21] As a highly secretive and esoteric sect,[20][22] Nusayri priests tend to conceal their core doctrines, which are introduced only to a chosen minority of the sect's adherents.[22] Alawites have also adopted the practice of taqiya to avoid victimization.[23][22]

Theology and practices

Alawite doctrine incorporates elements of Phoenician mythology, Gnosticism, neo-Platonism, and Christian trinitarianism (for example, they celebrate Mass, including the consecration of bread and wine), blending them with Muslim symbolism in a syncretic fashion.[24][25][26][27]

The Alawite trinity envisions God as composed of three distinct manifestations: the Bab (Door), the Ism (Name), and the Ma'na (Meaning), which together constitute an "indivisible Trinity". Ma'na symbolises the "source and meaning of all things" in Alawite mythology; Ma'na generated the Ism, which built the Bab. These beliefs are closely tied to the Nusayri doctrine of reincarnations of the Trinity.[28][29]

Alawites do not believe in daily Muslim prayers (salah). The Alawites venerate Ali as a physical manifestation of God,[30][31] with the group's testimony of faith (shahada) translating to "there is no God but Ali".[30] The Alawite God consists of Ali (Ma'na), Muhammad (Ism) and Salman the Persian (Bab), depicted as the sky, sun, and moon, respectively. Alawites deify Ali as the "last and supreme manifestation of God", who built the universe, attribute to him divine superiority, and believe that Ali created Muhammad and gave him the mission to spread Qur'anic teachings on Earth.[32]

The Oxford Encyclopedia of the Modern Islamic World classifies Alawites as part of extremist Shia sects referred to as the ghulat, owing to the secretive nature of the Alawite religious system and hierarchy.[6][33] Due to their esoteric doctrines of strict secrecy, conversions into the community were also forbidden.[27]

Reincarnation

Alawites hold that they were originally stars or divine lights that were cast out of heaven through disobedience and must undergo repeated reincarnation (or

metempsychosis[34]) before returning to Heaven.[35] Females are considered excluded from reincarnation.[30]

Alawite theologians divided history into seven eras, associating each era with one of the seven reincarnations of the Alawite Trinity (Ma'na, Ism, and the Bab). The seven reincarnations can be summarized in the following table.[32]

The seven eras in Alawite theology

Era	Ma'na (Meaning)	Ism (Name)	Bab (Gate)
1	Abel	Adam	Gabriel
2	Seth	Noah	Yail ibn Fatin
3	Joseph	Jacob	Ham ibn Kush
4	Joshua	Moses	Dan ibn Usbaut
5	Asaph	Solomon	Abd Allah ibn Siman
6	Saint Peter	Jesus	Rawzaba ibn al-Marzuban
7	Ali	Muhammad	Salman the Persian

The last triad of reincarnations in the Nusayri Trinity consists of Ali (Ma'na), Muhammad (Ism), and Salman the Persian (Bab).[32][36][28][37]

Other beliefs

Bearded man with sword in his belt

An Alawite man in Latakia, early 20th century.

Other beliefs and practices include: the consecration of wine in a secret form of Mass performed only by males; frequently being given Christian names; entombing the dead in sarcophagi above ground; observing Epiphany, Christmas[38] and the feast days of John Chrysostom and Mary Magdalene.[39] The only religious structures they have are the shrines of tombs;[40] and the book Kitab al-Majmu, which is supposedly a central source of Alawite doctrine.[31][41][42][43] defines a trinity comprising Muhammad, Ali, and Salman the Persian.

In addition, Alawism celebrates non-Muslim holidays like Gazwela,[c] Akitu,[d] Eid al-Ghadir, Mid-Sha'ban, and Eid il-Burbara.[46] Alawism offers prayers for the intercession of some legendary saints, such as Khidr (Saint George) and Simeon Stylites.[47]

John Myhill of the Israeli institution of Begin–Sadat Center for Strategic Studies describes Alawism as Judeophilic and "anti-Sunni" since it posits that God's incarnations consist of the Israelite prophet Joshua (who conquered Canaan) in addition to the fourth Caliph, Ali.[48]

Development

Further information: Al-Khasibi, Ibn Nusayr, and Schools of Islamic theology § 'Alawism
Yaron Friedman and many researchers of Alawi doctrine write that the founder of the religion, Ibn Nusayr, did not necessarily believe he was representative of a splinter, rebel group of the Shias, but believed he held the true doctrine of the Shias and most of the aspects that are similar to Christianity are considered more a coincidence and not a

direct influence from it, as well as other external doctrines that were popular among Shia esoteric groups in Basra in the 8th century. According to Friedman and other scholars, the Alawi movement started as many other mystical ghulat sects with an explicit concentration on an allegorical and esoteric meaning of the Quran and other mystical practices, and not as a pure syncretic sect, though later, they embraced some other practices, as they believed all religions had the same Batin core.[49]

Journalist Robert F. Worth argues that the idea that Alawism is a branch of Islam is a rewriting of history made necessary by the French colonialists' abandonment of the Alawites and departure from Syria. Worth describes the "first [...] authentic source for outsiders about the religion", written by Soleyman of Adana – a 19th-century Alawi convert to Christianity who broke his oath of secrecy on the religion, explaining that the Alawi, according to Soleyman, deified Ali, venerated Jesus, Muhammad, Plato, Socrates, and Aristotle, and held themselves apart from Muslims and Christians, whom they considered heretics.[50] According to Tom Heneghan:

Alawite religion is often called "an offshoot of Shi'ism," Islam's largest minority sect, but that is something like referring to Christianity as "an offshoot of Judaism." Alawites broke away from Shi'ism over 1,000 years ago.[51]

Adolescent boy standing in front of younger children
Alawite children in Antioch, now in Turkey, 1938.

According to a disputed letter, in 1936, six Alawi notables petitioned the French colonialists not to merge their Alawi enclave with the rest of Syria, insisting that "the spirit of hatred and fanaticism embedded in the hearts of the Arab Muslims against everything that is non-Muslim has been perpetually nurtured by the Islamic religion." [52] However, according to associate professor Stefan Winter, this letter is a forgery.[53] According to Worth, later fatwas declaring Alawi to be part of the Shia community were by Shia clerics "eager for Syrian patronage" from Syria's Alawi president Hafez al-Assad, who sought Islamic legitimacy in the face of the hostility of Syria's Muslim majority.[52]

Yaron Friedman does not suggest that Alawites did not consider themselves Muslims, but does state that:

The modern period has witnessed tremendous changes in the definition of the 'Alawīs and the attitude towards them in the Muslim world. [...] In order to end their long isolation, the name of the sect was changed in the 1920s from Nusayriyya to 'Alawiyya'. By taking this step, leaders of the sect expressed not only their link to Shi'ism, but to Islam in general.[54]

According to Peter Theo Curtis, the Alawism underwent a process of "Sunnification" during Hafez al-Assad's rule so that Alawites became not Shia but effectively Sunni. Public manifestations or "even mentioning of any Alawite religious activities" were banned, as were any Alawite religious organizations, and "any formation of a unified

religious council" or a higher Alawite religious authority. "Sunni-style" mosques were built in every Alawite village, and Alawis were encouraged to perform Hajj.[55] The grand mosque in Qardaha, the hometown of the Assad family, was dedicated to Abu Bakr, who is venerated by Sunnis but not Shias.

Islamic opinions

The Shrine of Khidr, located near the Syria–Turkey border, is a notable Alawite shrine frequently visited by people from multiple cities.[56]

The Alawites have historically regarded themselves a separate religious group.[57] Similarly, classical Shia Muslims and Sunni Muslims considered Alawism to be out of the fold of Islam. Syrian historian Ibn Kathir (c. 1300–1373) categorized Alawites as non-Muslim and mushrik (polytheist), in their writings.[58][59] Ibn Taymiyya (1263–1328), Ibn Kathir's mentor and arguably the most polemical anti-Alawite Sunni theologian, categorised Alawite as non-Muslims and listed them amongst the worst sects of polytheists.[60] Through many of his fatawa, Ibn Taymiyya described Alawites as "the worst enemies of the Muslims" who were far more dangerous than Crusaders and Mongols.[61] Ibn Taymiyya also accused Alawites of aiding the Crusades and Mongol invasions against the Muslim World.[62] Other Sunni scholars, such as Al-Ghazali (c. 1058–1111), likewise considered them as non-Muslims.[63] Benjamin Disraeli, in his novel Tancred, also expressed the view that Alawites are not Shia Muslims.[64]

The Alawite Imam Ali Mosque in Jabal Mohsen, Tripoli, Lebanon
Twelver Shia scholars (such as Shaykh Tusi) did not consider Alawites as Shia Muslims while condemning their heretical beliefs.[65]

However, during the Ba'athist rule, Hafez al-Assad (r. 1971–2000) and his son and successor Bashar al-Assad (r. 2000–2024) pressed their fellow Alawites "to behave like 'regular Muslims', shedding (or at least concealing) their distinctive aspects".[66] During the early 1970s, a booklet, al-'Alawiyyun Shi'atu Ahl al-Bait (lit. 'The Alawites are Followers of the Household of the Prophet') was published, which was "signed by numerous 'Alawi' men of religion", described the doctrines of the Imami Shia as Alawite.[67] The relationship between Alawite-ruled Ba'athist Syria and Khomeinist Iran has been described as a "marriage of convenience" due to the former being ruled by the ultra-secularist Arab Socialist Ba'ath party and the latter by the anti-secular Twelver Shi'ite clergy. The alliance was established during the Iran-Iraq war in the 1980s, when Hafez al-Assad backed Iran against his Iraqi Ba'athist rivals, departing from the consensus of the rest of the Arab world. Iranian-backed militant groups like Hezbollah, Liwa Fatemeyoun, etc., have been acting as proxy forces for the Assad regime in various conflicts in the region, such as the Lebanese Civil War, the 2006 Lebanon War and the Syrian civil war.[68]

Some sources have discussed the "Sunnification" of Alawites under the al-Assad regime.[69] Joshua Landis, director of the Center for Middle East Studies, writes that

Hafiz al-Assad "tried to turn Alawites into 'good' (read Sunnified) Muslims in exchange for preserving a modicum of secularism and tolerance in society". On the other hand, Al-Assad "declared the Alawites to be nothing but Twelver Shiites".[69] In a paper, "Islamic Education in Syria", Landis wrote that "no mention" is made in Syrian textbooks (controlled by the Al-Assad regime) of Alawites, Druzes, Ismailis or Shia Islam; Islam was presented as a monolithic religion.[70] Alawism currently number around 4 million in the world.[71]

Notes

Since the sacred writings of the Nuṣayrī-ʿAlawīs are kept secret by the members of the sect because of their sensitivity, it is important to note that the religious material used in this volume is only that which is accessible in public libraries and printed books.[15]

According to Alawite beliefs, women are not permitted to engage in religious studies.
[16]

The Old New Year is celebrated on 13 January, and named as Gawzela Day (يوم القوزلة),[44] as it means "igniting the fire" in Syriac language.[45]

The festival is celebrated on 17 April according to the Julian calendar, which is based on 4 April in the Gregorian calendar.[46]

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Project Looking Glass

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AI Overview

"Project Looking Glass" refers to several distinct concepts, most popularly a rumored secret government project for viewing future timelines, often linked to alien tech or ancient artifacts, but also refers to Operation Looking Glass, the actual US airborne nuclear command post (now ABNCP), a 3D desktop environment, and various smaller art, energy, or tech initiatives. The secretive "time-viewing" version is central to conspiracy theories and Mandela Effect discussions, suggesting a blocked future around 2012.

1. The Secret Government Project (Conspiracy Theory)

Concept: Allegedly a top-secret US military program from the 1970s using alien tech or

ancient Sumerian artifacts (cylinder seals) to view past and future realities.

Mechanism: Supposedly involved argon gas, quartz crystals, and quantum principles to create a "peering portal".

Outcome: Rumored to have shown timelines converging, suggesting a fixed, unavoidable future around 2012, leading to its shutdown.

Pop Culture: Features in fiction like Marvel's Agents of S.H.I.E.L.D. and is discussed in relation to the Mandela Effect.

This video explains the theory behind Project Looking Glass and the alleged connection to the Mandela Effect:

59s

The Cosmic Summit

YouTube · Sep 4, 2024

2. Operation Looking Glass (Real Military Program)

Function: A historical code name (now ABNCP) for US airborne command centers (E-4B aircraft) to control nuclear forces during a national emergency.

History: Operated from 1961 to 1990, providing continuous airborne alerts.

Watch this video to see footage of the aircraft used in Operation Looking Glass:

58s

HistoryPod

YouTube · Feb 2, 2019

3. Project Looking Glass (Software)

Purpose: An early, open-source 3D desktop environment for Linux, Solaris, and Windows, developed by Sun Microsystems in the 2000s.

4. Other Projects

The Looking Glass (Art/Architecture): An interactive installation for past-viewing and a facade renovation in Amsterdam.

The Looking Glass (Energy): An Ofgem-funded project to improve energy system resilience.

Looking Glass (Art Project): A project in Erie, PA, working with refugees on storytelling.

In essence, "Looking Glass" often evokes themes of time, perception, and hidden realities, whether through genuine technology, fiction, or speculative theories.

Recreating Project Looking Glass | Viewing My Future : r/scifi

Aug 15, 2020

Reddit ·

r/scifi

Project looking glass and Mandela effects : r/MandelaEffect

Mar 24, 2025 — the timelines converge on that point in time in an easy way to put it the

choices that we make become less and less co...

Reddit ·
r/MandelaEffect

10m

Are We Being Watched? The TRUTH of Project Looking Glass | Project ...
Mar 19, 2024 — that's kind of a sign like if you now paging all passengers. yeah for Janet Airlines. please check your carry-on lugga...

YouTube ·
Things I Learned Last Night

6m

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Recreating Project Looking Glass | Viewing My Future : r/scifi

Reddit · r/scifi

20+ comments · 5 years ago

This was from about 10 years ago. "Project Looking Glass" was a US military attempt to view the future. They were surprised by what they saw....

Project looking glass and Mandela effects : r/MandelaEffect

20 posts

Mar 24, 2025

Anyone know anything about Project Looking Glass?

22 posts

Mar 30, 2022

More results from www.reddit.com

People also ask

Is Operation Looking Glass real?

What is the Looking Glass theory?

When did Project Looking Glass start?

What is the main message of "through the looking glass"?

Feedback

Forbidden Technology Part II, Project Looking Glass

Scribd

<https://www.scribd.com/document/Forbidden-techn...>

This document discusses classified technology known as Project Looking Glass, which is claimed to allow viewing into the past or future using wormhole ...

Project+Looking+Glass.pdf

Squarespace

<https://static1.squarespace.com/static/Project+L...>

PDF

Jan 18, 2017 — Project Looking Glass exist in less than 1,000 online forums. book reviews and document repositories. multiple overlapping, concurrent projects.

89 pages

Videos

Project looking glass and Mandela effects : r/MandelaEffect

Reddit · Be Inspired

Mar 24, 2025

Reddit · Be Inspired

21:32

Project Looking Glass revealed timelines converge around 2012, leading to a feeling of time speeding up, cultural repetition, and déjà vu.

Project Looking Glass | The Time Warriors of the 2012 ...

YouTube · The Why Files

Nov 30, 2023

YouTube · The Why Files

42:23

Are We Being Watched? The TRUTH of Project Looking Glass ...

YouTube · Things I Learned Last Night

Mar 19, 2024

YouTube · Things I Learned Last Night

55:32

6 key moments in this video

Feedback

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Short videos

1:00

The Project Looking Glass Theory: Humanity's Future and the ...

YouTube · The Cosmic Summit

1:53

if project looking glass is actually true, then I think CERN is ...

TikTok · johnridgeway

2:06

Project Looking Glass: Unveiling Quantum Physics Insights

TikTok · johnridgeway

1:09

We goin deep on this one. Project Looking Glass at it again ...

TikTok · nlmysticbooks

0:37

DI-RECT Live Performance: Through The Looking Glass

TikTok · felixseverijnse

More short videos

Project Looking Glass

Wikipedia

https://en.wikipedia.org/wiki/Project_Looking_Glass

Project Looking Glass is a now inactive free software project under the GPL to create an innovative 3D desktop environment for Linux, Solaris, and Windows.

The Looking Glass: Visually Projecting Yourself to the Past

University of Calgary

<https://utouch.cpsc.ucalgary.ca/docs/TheLooki...>

PDF

by BA Aseniero · 2011 · Cited by 6 — The current prototype of the Looking Glass we present here is able to let users view previously captured scenes, and is able to project them as visitors into ...

6 pages

Project Looking Glass

Space Apps Challenge 2016

<https://2016.spaceappschallenge.org/tech/projects>

This is the place for you, whether you want to design and develop an app, create a data visualization, hack on an Arduino... or anything else you can think of!

How did information about 'Project Looking Glass' (a time- ...

Quora

2 answers · 1 year ago

There is no time travel device. Time travel is impossible on anything above quantum level if that. Here is a little something I put together ...

2 answers

.

Top answer:

There is no time travel device. Time travel is impossible on anything above quantum level ...

Project Looking Glass:

Freedesktop.org

<https://www.freedesktop.org> › LG-Xdevconf
PDF

Add a new dimension to the desktop to 3D interaction. Currently Available: Proof-of-concept. Experiments around 3D (long term)

37 pages

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Project Looking Glass movie
Project Looking Glass device
Project Looking Glass wiki
Project Looking Glass military
Project Looking Glass mirror
Project Looking Glass future
Project Looking Glass Reddit
Project Looking Glass 1954

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feedback Press / to jump to the search boxare solar panels worth it

Choose what you're giving feedback onDeleteSee moreDeleteSee moreReport

inappropriate predictionsDismiss (function(){

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(b.preventDefault(),c.submit&&c.submit());c.addEventListener("keydown",d);a.sbmLhf=d
;}).call(this);(function(){(function(){function e(){d--;d||

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[0],b=d.getElementsByTagName("g-right-button")[0];a&&b&&(e=RegExp("\\btHT0l\\

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timeAny timePast hourPast 24 hoursPast weekPast monthPast yearCustom  
range...Custom date rangeFromToGoAll resultsAll resultsVerbatimAdvanced  
SearchAbout 216,000,000 results (0.27s) Ctrl+Shift+X to  
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n:absolute;border-
```

radius:11px}.D6lY4c{top:-1px}.D6lY4c::before{content:"";position:absolute;width:24px;height:24px;top:0;left:0}.iTPLzd{cursor:pointer;top:0;line-height:16px}.iTPLzd{left:0;width:28px}.iTPLzd{z-index:1}.iTPLzd.APQRre{height:18px;width:18px}.du278d.du278d{font-size:12px;line-height:16px}.UYJxh.UYJxh{-webkit-margin-start:6px;margin-inline-start:6px}.iKOnjb.iKOnjb{-webkit-margin-start:8px;margin-inline-start:8px}.YAG2qc{-webkit-margin-start:8px;margin-inline-start:8px}.J0EDnf{-webkit-margin-start:12px;margin-inline-start:12px}.LbKnXb{flex:1;min-width:0;width:calc(var(--google-fs,1)*100%)}.DMUiif.DMUiif{display:flex;align-items:center;white-space:nowrap;overflow:hidden;text-overflow:ellipsis}.vDF3Oc.vDF3Oc .R8BTeb.vDF3Oc.vDF3Oc .U3A9Ac{color:#1f1f1f}.B2BpC.B2BpC{color:var(--IXoxUe)}.R8BTeb{font-size:14px;line-height:20px;align-items:center;letter-spacing:.1px;color:var(--YLNNHc);order:0;align-self:stretch;flex-grow:0}.iDBaYb{display:flex;position:relative;flex-wrap:nowrap;align-items:center}.i0Rdmd{white-space:nowrap;overflow:hidden;text-overflow:ellipsis}.KEVENd:hover:not(:has(.DgYKBe:hover))+.ibUR7b>.i3QiX>.W6DUrc>.mNme1d{text-decoration:underline}.KEVENd:hover+.ibUR7b>.mNme1d,.KEVENd:hover+.ibUR7b>.wTKl4d>.W6DUrc>.mNme1d{text-decoration:underline}.FR7ZSc{color:var(--rrJJUc)}.FR7ZSc .niO4u{background:transparent;border-color:var(--Yi4Nb)}.FR7ZSc:hover .niO4u::after{background:rgba(11,87,208,.08)}.FR7ZSc:active .niO4u::after{background:rgba(11,87,208,.24)}.QuU3Wb{margin-top:6px}.LwdV0e.OJeuxf .niO4u{width:36px;height:36px}.gUAcff.OJeuxf .niO4u{width:32px;height:32px}.NQYJvc.OJeuxf .niO4u{width:44px;height:44px}.OJeuxf.OJeuxf .niO4u{margin:0 auto;padding:0}.OJeuxf .niO4u::before{width:48px;margin-left:-24px;left:50%}.d3o3Ad,.T2xY9b{flex-shrink:0;position:relative;left:-4px}.T2xY9b.T2xY9b{left:4px;height:18px}.TwMgNb.TwMgNb{display:flex;align-items:center}.rPeykc br:has(+span[data-cid]){display:none}.C6FfRd .JeRFmc{border-radius:16px}.rPeykc:has(.C6FfRd){hyphens:auto}.rPeykc:has(.C6FfRd) .z1lRWe::before{content:"";display:block;clear:right;margin:0}.rPeykc:has(.C6FfRd) .M5tQyf{white-space:normal}.rPeykc:has(.C6FfRd) .oGxHof{display:inline}.rPeykc:has(.C6FfRd) .VWKh7d::before{content:none}.rPeykc:has(.C6FfRd) .VWKh7d{border-bottom-style:dotted;border-bottom-width:3px}.rPeykc:has(.C6FfRd) .R9XjAb{display:none}.JeRFmc:has(.lJt0Td:only-child:focus-visible){outline-width:2px;outline-style:solid}.YzCcne{--m3c1:#0b57d0;--m3c2:rgba(245,248,255,0.5);--m3c3:#fff;--m3c5:#f5f8ff;--m3c6:#e5edff;--m3c7:#d3e3fd;--m3c9:#001d35;--m3c10:#545d7e;--m3c11:#001d35;--m3c12:#0b57d0;--m3c13:#a3c9ff;--m3c14:#001d35;--m3c15:#0b57d0;--m3c16:#545d7e;--m3c17:#a3c9ff;--m3c18:#446eff;--m3c19:#b1c5ff;--m3c20:#c8ecff;--m3c21:#a6c8ff;--m3c22:#d3e3fd;--m3c23:#3179ed}.YzCcne{--m3c22:var(--BRLwE)}.rNSxBe{padding-bottom:20px}@media (max-width:1163.98px){.s7d4ef{width:auto}.hdzaWe{margin:auto}}.X6JNf{background:unset}.GkDqAd{padding-left:0;padding-right:0}.jloFI{font-family:Google Sans,Roboto,Arial,sans-serif;font-style:normal;font-weight:400;font-size:16px;line-height:24px;color:var(--

m3c11);position:relative}.omFXyD,.KMCbD{border-bottom:1px solid var(--m3c17);width:100%;}.in7vHe.FR7ZSc.FR7ZSc .niO4u,.in7vHe.FR7ZSc.FR7ZSc .niO4u::after{background:none !important;color:unset !important;outline:none;border-color:transparent}.in7vHe.FR7ZSc.FR7ZSc:hover{background-color:var(--m3c6) !important}.h7Tj7e{overflow-y:clip;position:relative}.h7Tj7e:not(.zc75bb) .OS7YA{display:none}@keyframes fadeIn {from{opacity:0}to{opacity:1}}.h7Tj7e:not(.zc75bb) .BOThhc g-right-button{z-index:auto}.WAUd4{padding:16px 0}.OZ9ddf{max-height:32px}.OZ9ddf{align-items:center;display:flex;flex-direction:row;grid-gap:16px;justify-content:space-between;position:relative}.Fzsovc,.YWpX0d{font-family:Google Sans,Roboto,Arial,sans-serif;z-index:1}.Fzsovc{font-weight:500;color:var(--m3c9);font-size:14px}@media (max-width:1163.98px){.OZ9ddf{width:auto}}.nk9vdc{display:flex;flex-direction:row;gap:16px;align-items:center}.QZvcUb{height:18px;width:18px}.xC2q7c{color:var(--bbQxAb);margin-top:1px}.QZvcUb:hover{cursor:pointer}.fWWlmf{display:block}.JzISke{margin-right:-10px}.YWpX0d{color:var(--IXoxUe);flex:1;font-size:16px;font-weight:400;line-height:24px}.LT6XE,.p2M1Qe{display:flow-root;color:var(--m3c11);--m3c9:#0a0a0a;--m3c11:#0a0a0a}.LT6XE{overflow-y:clip;position:relative}.LT6XE,.zNsLfb{overflow-wrap:break-word;max-width:100%}.UxeQfc{display:grid;grid-template-columns:minmax(0,1fr) 428px;column-gap:40px;}.LT6XE{min-width:0;flex:1}@media (min-width:800px) and (max-width:1163.98px){.UxeQfc{grid-template-columns:minmax(0,1fr) 316px}}@media (max-width:799.98px){.UxeQfc{grid-template-columns:minmax(0,1fr);}.kLMmLc,.X6JNf .kLMmLc .BOThhc{width:auto}}.rPeykc{margin:10px 0}.f5cPye .WaaZC:first-of-type .rPeykc:first-child{margin-top:0}.rPeykc .C6FfRd{margin:0 0 8px 8px;width:30%;float:right}.rL5Dpb{margin:20px 0}.JeRFmc{display:flex;border-radius:24px;overflow:hidden}.IJt0Td{background:var(--m3c6);flex:1;margin:0;position:relative}.JeRFmc{outline-color:var(--Pa8Wlb)}.IJt0Td:focus-visible img{outline:1px solid var(--Pa8Wlb);outline-offset:-1px}.IJt0Td *{object-position:inherit}.hUqmeb{cursor:pointer}.uhHOWf{position:relative}.uhHOWf::after{background-color:rgba(0,0,0,0.03);bottom:0;content:"";display:block;left:0;pointer-events:none;position:absolute;right:0;top:0}.uhHOWf img{display:block}.ez24Df{overflow:hidden}.ez24Df:not([style*='padding-top:']){height:100%}.ez24Df img{height:100%;width:100%;object-fit:cover}.ez24Df[style*='padding-top:']img{position:absolute;top:0}.QVRyCf{background:var(--m3c22);color:inherit;font-weight:500;border-radius:4px;padding:0 2px}@media (prefers-reduced-motion:no-preference){@keyframes highlight-animation {to{background-position:0 0}}.QVRyCf,.cUnQKe .aoRk1c .QVRyCf{animation:0.75s cubic-bezier(0.05,0.7,0.1,1) highlight-animation 0.25s forwards;background:linear-gradient(90deg,var(--m3c22) 50%,#0000 50%) no-repeat 75% 0;background-size:200% 100%;color:inherit}}@media (forced-colors:active){.fyKGPc .QVRyCf{color:CanvasText}}.UV3uM{white-space:nowrap}.NPrrbc{margin-inline-end:6px;vertical-align:middle;display:inline-flex}.BMeBGe{display:inline-flex !important}.Hkv2Pe{color:var(--m3c15) !important;background:unset !

important}.gNGSDf{display:flex;height:100%}.BMebGe:not(:focus-visible) .niO4u{border-color:transparent}.BMebGe .niO4u{background-color:var(--m3c6) !important}.BMebGe:active .niO4u{background-color:var(--m3c13) !important}.BMebGe:active .niO4u .Hkv2Pe{color:var(--m3c9) !important}.BMebGe.FR7ZSc.FR7ZSc:hover .niO4u .Hkv2Pe{color:var(--m3c9) !important}.BMebGe.FR7ZSc.FR7ZSc:hover .niO4u{background-color:var(--m3c7) !important}.BMebGe.FR7ZSc.FR7ZSc:active .niO4u::after,.BMebGe.FR7ZSc.FR7ZSc:active .niO4u::after{background-color:unset !important}.BMebGe.OJeuxf .niO4u::before{height:48px;margin-top:-12px;transform:translateY(-25%)}.BMebGe.LwdV0e.OJeuxf .niO4u{height:20px;min-height:20px;width:28px}.BMebGe .niO4u .Hkv2Pe,.BMebGe:active .niO4u .Hkv2Pe{color:var(--YLNNHc) !important}.BMebGe .Sorfoc.gNGSDf{rotate:135deg;height:unset}.BMebGe .iPjmzb .Sb7k4e,.BMebGe .iPjmzb .Sb7k4e svg{height:12px !important;width:12px !important}ul.zVKf0d li.LLtSOc{list-style-type:none}.ibUR7b{display:flex;flex-direction:column}.LLtSOc,.ibUR7b{position:relative}.KEVENd{position:absolute;width:100%;height:100%;z-index:1}.wTKI4d{display:flex;flex-direction:row;gap:12px}.W6DUrc{display:flex;flex-direction:column;justify-content:space-between;overflow:hidden}.W6DUrc .ZigeC{line-height:20px}.IxmPe{border-radius:8px;flex-basis:82px;flex-grow:0;flex-shrink:0;height:82px;margin-left:auto;overflow:hidden;position:relative}.f6m0ic{height:100%;object-fit:cover;width:100%}.mNme1d{-webkit-box-orient:vertical;-webkit-line-clamp:2;color:var(--m3c11);display:-webkit-box;font-family:Google Sans,Roboto,Arial,sans-serif;line-height:20px;margin-bottom:4px;overflow:hidden}.ZigeC{color:var(--m3c10);display:flex;margin-bottom:8px;gap:16px}.gxZfx{flex:1;display:-webkit-box;-webkit-box-orient:vertical;overflow:hidden;-webkit-line-clamp:2}.LzPIYe{display:flex;align-items:center;gap:8px}.HAC9Fd{overflow:hidden}.tj8bcb{align-self:center;z-index:1}.tj8bcb .iTPLzd{width:20px;padding-left:0;padding-right:0}.LzPIYe .tj8bcb{padding:14px 24px 14px 4px;margin:-14px -24px -14px -4px}.tj8bcb .xTFaxe{top:unset}.LzPIYe .HAC9Fd.vDF3Oc .R8BTeb,.HAC9Fd .xuPcX.PCBdKc,.LzPIYe .xTFaxe{color:var(--m3c10)}.tj8bcb .D6lY4c{top:unset}.d6R6kf{align-self:center}.zT2yKd{-webkit-text-size-adjust:none;margin-bottom:2px;vertical-align:middle;position:relative;display:inline-block;vertical-align:middle}.uiglJd{overflow:hidden;border-radius:50%;position:relative}.NffHwb{position:absolute;bottom:-4px;right:-4px;border-radius:50%;line-height:0;padding:2px;background-color:var(--xhUGwc)}.hor8Kd{position:relative;border-radius:50%;overflow:hidden}.tBMkq{height:20px;width:20px;line-height:20px}.Vwoesf:not(.oRVWZ){display:inline-block}.Vwoesf{vertical-align:middle}.XNo5Ab.XNo5Ab{display:block;}.IWIVCe{border-radius:50%}.PCBdKc.PCBdKc{font-size:11px;line-height:13px;letter-spacing:0;color:var(--bbQxAb)}.xuPcX{font-size:12px;line-height:16px;letter-spacing:0.1px;color:var(--lXoxUe);order:2;white-space:nowrap}.xuPcX.al4kQ{max-

height:calc(var(--google-fs,1)*16px)}.oRVWZ{border-radius:50%;display:flex;align-items:center;justify-content:center;width:fit-content}.CZ61cb.GB3ilc,.GB3ilc{background-color:#f1f3f4}.kLMmLc{margin-right:unset;transition:opacity 400ms;max-width:632px}.YiAQwf,.TRXNOc{margin-bottom:20px;pointer-events:initial}.Clk5lb{display:grid;grid-template-columns:100%;position:relative;height:100%}.lGvtd{grid-column:1;grid-row:1}.JWc89d{position:absolute;top:0;height:100%;width:100%;pointer-events:none}@media (min-width:800px){.h7Tj7e.zc75bb .TRXNOc{position:sticky}}@media (max-width:799.98px){.TRXNOc{position:unset}.bRMwid{visibility:unset !important}}@media (max-width:1163.98px){.kLMmLc .zl1RWe .HG5ZQb{justify-content:flex-start;margin-top:20px}}.X6JNf .BOThhc{margin-right:0}.mv7LYc{display:flex;flex-direction:column;background:var(--xhUGwc);box-shadow:0px 4px 12px rgba(60,64,67,0.24);border-radius:16px;overflow:hidden;width:100%}@media (forced-colors:active){.mv7LYc{border:1px solid transparent}}.zVKf0d,.f5cPye .zVKf0d{list-style-type:none;padding:0;margin:0;display:flex;flex-direction:column;position:relative}.mv7LYc .zVKf0d{padding:0 20px 12px;max-height:calc(100vh - 180px);overflow-y:scroll;scrollbar-color:#c1c1c1 transparent}.fx92l{position:relative}.suSUf{position:absolute;width:100%;height:100%;background-color:var(--m3c6);opacity:50%;border-radius:16px}.Cgh8Qc .tg2Kqf{padding:16px}.GlfsGb{max-height:100%;display:flex;width:100%}.GlfsGb.TRXNOc{max-height:calc(100% - 20px)}.Esev1b{border-bottom:1px solid var(--m3c17);opacity:50%;margin:0 16px}.trEk7e{width:100%}.trEk7e.Bmegof .niO4u,.trEk7e.Bmegof:hover .niO4u{background-color:var(--m3c7)};.w2xCsc{gap:8px}.w2xCsc .ibUR7b{padding:12px}.qvUoDe{display:flex;align-items:center;justify-content:flex-end;font-size:18px;padding:12px 20px}.qmFcSc{display:flex;cursor:pointer;padding:12px;margin:-12px}@media (max-width:799.98px){.YGd0ce .GlfsGb{max-height:unset}.YGd0ce{position:fixed;bottom:0;left:0;width:100%;z-index:102;top:unset;margin-bottom:unset}.YGd0ce .mv7LYc .zVKf0d{min-height:20vh;max-height:40vh !important}}@media (min-width:800px){.YNk70c .YGd0ce{display:unset;min-width:unset}}.RDmXvc{margin-left:calc(-1*var(--center-abs-margin));padding-left:var(--center-abs-margin);background-image:linear-gradient(transparent 0px,rgba(255,255,255,0.9) 52px,fff 80px)}.LrrQLb{height:148px}.RDmXvc{width:100%;position:absolute;transition:opacity 50ms linear;bottom:0;z-index:2}.in7vHe{background-color:inherit;color:var(--m3c11) !important;border:1px var(--m3c17) solid}.lACQkd{bottom:20px}.zNsLfb{background-color:#fff}.in7vHe:not(.BgrTif){max-width:632px;width:100%;}@media (max-width:799.98px){.in7vHe{max-width:unset}}@media (min-width:940px) and (max-width:1163.98px){.in7vHe{max-width:520px}}@media (min-width:800px) and (max-width:939.98px){.in7vHe{max-width:408px}}@media (max-width:1024px){.in7vHe{width:100%}}.zNsLfb{padding-top:0;padding-bottom:2px;position:relative}.zNsLfb{height:48px;transition:opacity 50ms linear;width:100%;z-index:2}.in7vHe{box-sizing:border-box;border-radius:999rem}.in7vHe.btku5b .niO4u{border:unset;height:48px;min-

height:48px}.in7vHe.FR7ZSc .niO4u{border-color:transparent}.UaVNfd{color:var(--m3c15)}.MY2gn{margin-left:8px}.IACQkd{position:absolute;width:100%}@keyframes fadein {0%{opacity:0}100%{opacity:1}}AI OverviewAn AI Overview is not available for this searchCan't generate an AI overview right now. Try again later.AI Overview

Yes, solar panels are often worth it for homeowners due to potential long-term savings on electricity bills, increased home value, and environmental benefits. However, the value depends on factors like your location's electricity rates, the amount of sunlight your roof receives, your ability to pay the high upfront costs, and your long-term plans for staying in the home. For many, the initial investment pays for itself in 7-10 years through avoided energy costs.

Factors that make solar panels worthwhile

High electricity costs: If you live in an area with high electricity rates, your potential savings are greater. High energy usage: Homes that use more electricity (over 500 kWh per month) are typically good candidates, as the savings from offsetting a large energy bill will be more significant. Ideal roof conditions: A south-facing roof with a 15-to-40-degree slope is ideal, but solar panels can still be worthwhile on other orientations like east or west, or even flat roofs. Long-term homeownership: If you plan to stay in your home for many years, you will have a longer period to benefit from savings after the initial payback period. Incentives and financing: Tax credits, rebates, and other incentives can reduce the initial cost and improve the return on investment. Home value: Solar panels can increase your home's value, though this is most true for systems that are fully owned rather than leased.

Potential drawbacks to consider

High upfront cost: The initial investment for a residential system can be substantial, with a national median price of about $\$26,600$ for a 7kW system. Long payback period: It takes time for the savings to recoup the initial investment, with the average payback period in the U.S. being around 7 to 10 years. Roof limitations: Not all roofs are suitable for solar panels, especially if they have poor sun exposure or structural issues. Lower value in certain situations: If you plan to move in a few years, the cost may not be worth it. Also, leasing or financing through a third party can complicate home sales. Lower savings with low electricity costs: In areas with very low electricity prices, the monthly savings will be less significant, potentially increasing the payback period.

How to decide if solar is right for you Assess your energy usage: Look at your past energy bills to understand your monthly kilowatt-hour (kWh) consumption. Research local electricity rates: Compare your current rates to the national average to understand your potential savings. Investigate local incentives: Look into federal, state, and local incentives that can reduce the cost of a system. Get multiple quotes: Obtain quotes from several installers to compare costs, equipment, and financing options.

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 2025YouTube (function(){
 (this||self).Bqpk9e=function(f,d,n,e,k,p){var
 g=document.getElementById(f);if(g&&(g.offsetWidth!==0||g.offsetHeight!==0)){var
 l=g.querySelector("div"),h=l.querySelector("div"),a=0;f=Math.max(l.scrollWidth-
 l.offsetWidth,0);if(d>0&&(h=h.children,a=h[d].offsetLeft-h[0].offsetLeft,e)){for(var
 m=a=0;m<d;++m)a+=h[m].offsetWidth;a=Math.min(f,a)}a+=n;d=Math.min(e?f-
 a:a,f);l.scrollLeft=e&&p?a:e&&k?-a:d;var b=g.getElementsByTagName("g-left-button")
 [0],c=g.getElementsByTagName("g-right-button")[0];b&&c&&(e=
 RegExp("\\bHT0l\\b"),k=RegExp("\\bPQXcHc\\
 \\b"),b.className=b.className.replace(e,""),c.className=c.className.replace(e,""),b.
 className=d===0?"PQXcHc
 "+b.className:b.className.replace(k,""),c.className=d===f?"PQXcHc
 "+c.className:c.className.replace(k,""),setTimeout(function(){b.className+="
 tHT0l";c.className+=" tHT0l"},50))};}).call(this);(function(){var
 id='_uZo_acKqNcOmqtSP65iW4Q8_435';var index=0;var offset=0;var is_rtl=false;var
 is_gecko=false;var is_edge=false;var init='Bqpk9e';window[init]
 (id,index,offset,is_rtl,is_gecko,is_edge);})(); Solar Panels After 1 Year: Are They
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 with solar is that if you get it you will have no elect...YouTube · Shelby ChurchAre Solar
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 value to your home, that's only true if the solar is fully paid for. Although solar panels
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 best on homes with high electricity bills because each kilowatt-hour (kWh) they offset is
 worth more ...EcoWatchSolar Panel Pros and Cons: Are They Worth Investing in for
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 system will vary by size, installer and location, but the ...CNETAre Solar Panels Worth
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 benefits: reduced electric bills, lower carbon footprints, and potenti...InvestopediaSolar
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 homeowners.EnergySageHow Much do Solar Panels Save In 2025? - EnergySageOct
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 installing solar panels, but your savings will...EnergySageAre Solar Panels Worth It?
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 savings to defray the costs, especially since federal incentives are winding
 do...BritannicaPros and Cons of Solar Panels: Worth It or Not? - NerdWalletMar 27,
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 bills, potentially higher home value a...NerdWalletReal-Time Power Outage TrackingJul
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Your feedback helps Google improve. See our Privacy Policy.
Share more feedbackReport a problemClosePositive feedbackNegative feedbackThank you

Your feedback helps Google improve. See our Privacy Policy.
Share more feedbackReport a problemCloseShow moreExplain thisRelated imagesCopy textAccess this menu with Ctrl+Shift+X(function(){var ctid='eKlZJc';(function){'use strict';function l(a,b){a.dataset.attnms=b;google.sx(null,()=>=>{window.dispatchEvent(new CustomEvent("UPaGwc",{detail:{mr:a}}))});encodeURIComponent("\$,/:;?@[^`{|}").substr(1).replace(/%/g,"|");encodeURIComponent("&\$,/:;@[^`{|}").substr(1).replace(/%/g,"|");

```

var m=function(a){a=a.tabIndex;return typeof a==="number"&&a>=0&&a<32768};var
n=function(a,b){const c=a.nodeType===9?a:a.ownerDocument||a.document;return
c.defaultView&&c.defaultView.getComputedStyle&&(a=c.defaultView.getComputedStyle
(a,null))?a[b]||a.getPropertyValue(b)||"":""};const p=["scroll","auto"];function q(a)
{a.hasAttribute("aria-hidden")||(a.setAttribute("ahbak","true"),a.setAttribute("aria-
hidden","true"))}
function r(a){if(!a.hasAttribute("data-tibak")){if(a.hasAttribute("tabindex")){var
b=a.getAttribute("tabindex");a.setAttribute("tabindex",-1);a.setAttribute("data-tibak",b)}
else{({g:b=!0}={g:!1});if(a instanceof HTMLElement||a instanceof SVGElement){var c;if(!
(c=!a.tagName==="A"&&a.hasAttribute("href")||a.tagName==="INPUT"||
a.tagName==="TEXTAREA"||a.tagName==="SELECT"||a.tagName==="BUTTON"?!
a.disabled&&(!a.hasAttribute("tabindex")||m(a)):a.hasAttribute("tabindex")&&m(a))){if(b)
{b:{for(b=a;b=b.parentElement)if(b instanceof
HTMLElement&&b.inert){b=!0;break b}b=!1}b||(b=n(a,"visibility"),b=b==="hidden"||
b==="collapse");if(!b){b:{for(b=a;b=b.parentElement)if(n(b,"display")==="none"){b=!
0;break b}b=!1}}c=b}b=c?!1:!0}else b=!1;if(!b)a:{if(a instanceof
HTMLElement)for(b=0;b<p.length;b++)if(c=p[b],a.style.overflowX===c||
a.style.overflowY===c){b=!0;break a}b=!1}
b&&(a.setAttribute("tabindex",-1),a.setAttribute("data-tibak","none"))}
for(b=0;b<a.children.length;b++)r(a.children[b])};function t(a,b=-1)
{if(b<0)q(a),r(a);else{var c=a.getBoundingClientRect(),d=[];u(a,c.top+b,d,c);for(const e of
d)q(e),r(e)}function u(a,b,c,d){d!=null||(d=a.getBoundingClientRect());let e=!
0;if(d.x===0&&d.y===0&&d.height===0&&d.width===0){const
g=getComputedStyle(a).display;if(g==="none")return;g==="contents"&&(e=!1)}if(e)
{if(d.bottom<b)return;if(d.top>b){c.push(a);return}}for(d=0;d<a.children.length;d+
+)u(a.children[d],b,c);function v(a,b,c){const
d=a.querySelector(".RDmXvc");a=a.querySelector(".zNsLfb");let e,g=(e=d===null?void
0:d.offsetHeight)!=null?e:68,f,h;if(((f=d===null?void 0:d.getBoundingClientRect().bottom)!
=null?f:0)<((h=a===null?void 0:a.getBoundingClientRect().bottom)!=null?h:0)){let
k;g+=(k=a===null?void 0:a.offsetHeight)!=null?k:60}t(b,c-g)}function x(a,b){let
c=a.matches("[jsname=\"dEwkXc\"]")?a:null;c||
(c=a.querySelector("[jsname=\"dEwkXc\"]"));c&&!(c,b);var y="closure_listenable_" +
(Math.random()*1E6|0);var z=function(a,b,c,d){var e;a&&a[y]?
e=a.fireListeners(b,c,d):e=!0;return e};window.google=window.google||
{};window.google.domchange=function(){z(window,"attn_dom_update",!
1,null)};window.google.fireListeners=z;function A(){var a=B;const
b=a.querySelector(".h7Tj7e");if(!b||b.classList.contains("zc75bb"))x(a,"ec");else{var
c=a.querySelector(".D5ad8b");if(c){var
d=a.querySelectorAll(".Jzkafd"),e=getComputedStyle(b).maxHeight,g=Number(e.replac
e("px",""));b.style.maxHeight=e;d.forEach(f=>{f.style.display=""});v(b,c,g);c.setAttribute("i
d","m-x-content");d.forEach(f=>{const h=f.tagName,k=f.hasAttribute("role"?
f.getAttribute("role").toUpperCase():"";if(h==="BUTTON"||
k==="BUTTON")f.setAttribute("aria-expanded","false"),f.setAttribute("aria-controls","m-x-
content");f.addEventListener("keydown",w=>{w.code!=="Space"&&w.code!=="Enter"}|

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[illegible]

[illegible]

[illegible]

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space:nowrap}.KFFQ0c .YfftMc{flex-shrink:0;margin-left:14px}It Solar worth it or not? : r/solarReddit · r/solar140+ comments · 2 years agoReddit · r/solar140+ comments · 2 years agoIf you plan on living in the house for more than 10 years solar is well worth it. Honestly it sounds more like you should look at downsizing ...149 answers · Top answer: I was a financial advisor and mortgage loan officer for quite a few years before coming ...Was Solar worth it? : r/solar162 answersMar 1, 2023Solar panels - worth it? : r/personalfinance104 answersMar 7, 2025More results from www.reddit.comPeople also askIs there a downside to having solar?An AI Overview is not available for this searchCan't generate an AI overview right now. Try again later.AI Overview

The main cons of solar energy include high upfront installation costs, intermittency (doesn't work at night, less effective on cloudy days), reliance on sufficient space (roof or land), and the environmental impact/cost of energy storage (batteries). While efficient, panels don't convert 100% of sunlight, and large-scale projects use significant land, impacting habitats.

Key Disadvantages:

- High Initial Cost:** Purchasing and installing panels, inverters, and batteries requires a significant upfront investment, even with falling prices.
- Weather & Time Dependence (Intermittency):** Solar power generation stops at night and drops significantly on cloudy or snowy days, requiring storage or backup.
- Energy Storage Challenges:** Batteries needed to store power for night use add considerable cost and have their own manufacturing footprint.
- Space Requirements:** Adequate roof space or land area is needed, which can be a limitation for some properties or large solar farms.
- Manufacturing & Disposal Impact:** The production of panels and batteries involves toxic materials and energy, and disposal at end-of-life presents challenges.
- Efficiency Limits:** Panels only convert a percentage (around 20%) of sunlight into electricity, meaning more panels are needed for more power.
- Geographic Limitations:** Effectiveness varies greatly by location, latitude, and local climate.

Other Considerations:

- Aesthetics:** Some homeowners dislike the look of panels on their roofs.
- Roof Suitability:** Not all roof types are ideal for solar panel installation.
- Grid Integration:** Large amounts of solar require modernizing electrical grids.

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Disadvantages of Solar Energy

- * The high initial costs of installing panels. ...
- * Solar energy storage is expensive. ...
- * Solar...

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1. Intermittency, variability, and weather dependence. Solar power generation is dependent on sunli...

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Other disadvantages include:

- * **Lack of consistency and reliability**
- Solar systems rely on sunlight, which can be easily deterre...

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- * Solar panels don't work for ...

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- * High initial cost requiring cash or financing. While you can usually save substa...

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(this||self).Bqpk9e=function(f,d,n,e,k,p){var
g=document.getElementById(f);if(g&&(g.offsetWidth!==0||g.offsetHeight!==0)){var
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l.offsetWidth,0);if(d>0&&(h=h.children,a=h[d].offsetLeft-h[0].offsetLeft,e)){for(var
m=a=0;m<d;++m)a+=h[m].offsetWidth;a=Math.min(f,a)}a+=n;d=Math.min(e?f-
a:a,f);l.scrollLeft=e&&p?a:e&&k?-a:d;var b=g.getElementsByTagName("g-left-button")
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is_gecko=false;var is_edge=false;var init='Bqpk9e';window[init]
(id,index,offset,is_rtl,is_gecko,is_edge);})();
```

Why are people getting rid of solar panels? Because solar panels are expensive. A lot of people are barely scraping by, let alone have an extra \$20k-\$50k to spend on solar panels. Along with the panels you need an inverter and other equipment, and on an existing house you end up with a bunch of unsightly wiring.

Apr 16, 2023 why don't we use solar panels more????? :
[r/NoStupidQuestionsReddit](https://www.reddit.com/r/NoStupidQuestions/comments/1234567/why-dont-we-use-solar-panels-more/)[https://www.reddit.com](https://www.reddit.com/r/NoStupidQuestions/comments/1234567/why-dont-we-use-solar-panels-more/) > NoStupidQuestions > commentsReddit[https://www.reddit.com](https://www.reddit.com/r/NoStupidQuestions/comments/1234567/why-dont-we-use-solar-panels-more/) > NoStupidQuestions > comments

Do solar panels actually save you money? An AI Overview is not available for this search. Can't generate an AI overview right now. Try again later.

AI Overview Yes, solar panels do save you money over time by significantly reducing or eliminating electricity bills, with average payback periods of 7-10 years, after which the generated power is essentially free, leading to thousands in long-term savings, though actual savings depend heavily on local electricity rates, system size, incentives, and energy usage.

How Solar Panels Save You Money

- Reduced/Eliminated Bills: You buy less (or no) electricity from your utility company, directly cutting costs.
- Net Metering/Billing: Excess power sent to the grid earns bill credits, further reducing costs.
- Increased Home Value: Homes with solar sell faster and for more money.
- Long-Term Savings: After the system pays for itself, you enjoy decades of free electricity.

Key Factors

- Influencing Savings
- Local Electricity Rates: Higher rates mean greater savings.
- System Size & Efficiency: Covers more of your energy needs.
- Sunlight & Shading: More sun, more power.
- Incentives: Tax credits and rebates lower upfront costs.
- Utility Policies: How your provider credits or compensates for excess solar power.

The Bottom Line

While there's an initial investment, solar panels offer substantial savings, often recouping their cost within a decade and providing significant financial benefits for the next 25+ years, making them a worthwhile investment for most homeowners.

Will I Save Money with Solar Energy? Aug 1, 2024 — ... who owns her home decides to purchase a rooftop solar panel system for approximately \$15,000 with cash and receives... Department of Energy (.gov) Is Solar Worth it for Homeowners? | Unveiling the Real Savings Dec 28, 2024 — you can still save quite a bit of money over time but nonetheless. you'll have to see what your particular situation

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(this||self).Bqpk9e=function(f,d,n,e,k,p){var
g=document.getElementById(f);if(g&&(g.offsetWidth!==0||g.offsetHeight!==0)){var
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m=a=0;m<d;++m)a+=h[m].offsetWidth;a=Math.min(f,a)}a+=n;d=Math.min(e?f-
a:a,f);l.scrollLeft=e&&p?a:e&&k?-a:d;var b=g.getElementsByTagName("g-left-button")
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is_gecko=false;var is_edge=false;var init='Bqpk9e';window[init]
(id,index,offset,is_rtl,is_gecko,is_edge);})();Show moreWhy is my electric bill so high if I
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appliances. If you're running a central air conditioner (which uses about 2,000 kilowatt
hours of electricity per year), heat pump, or clothes washer or dryer frequently, you
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shopper saves between $37,000 and $148,000 over ...(function(){var
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top:8px}.DH9lqb{display:flex;position:relative;flex-wrap:nowrap;align-
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items:center}.wep10b{flex:1;min-width:0;width:100%}.lqPjrf{display:flex;position:relative;flex-wrap:nowrap;align-items:start}.VaiWld{display:flex;flex-direction:column;flex-grow:0;flex-shrink:0;word-break:break-word}.VaiWld{gap:4px}.oYLIHe{display:flex;flex-grow:1;overflow:clip}.kwICDb{position:relative;flex-grow:1}.DfMusf{border-radius:16px}.wgbRNb.T9Wh5:hover g-fab{color:#70757a!important;box-shadow:0 0 0 1px rgba(0,0,0,.04),0 4px 8px 0 rgba(0,0,0,.2)}.wgbRNb.T9Wh5{height:36px;width:36px;opacity:1}.wgbRNb.T9Wh5.pQXcHc,.wgbRNb.T9Wh5.pQXcHc:hover{opacity:0}.bCwll.T9Wh5 g-fab,.VdehBf.T9Wh5 g-fab{cursor:pointer;height:36px;width:36px}.bCwll.T9Wh5{left:-18px}.VdehBf.T9Wh5{right:-18px}@media (max-width:683px){.bCwll.T9Wh5{left:-8px}.VdehBf.T9Wh5{right:-7px}}.dMCtttd{font-size:12px;line-height:16px;font-family:Roboto,Arial,sans-serif;letter-spacing:.1px;color:var(--bbQxAb)}.aKolSd{font-size:14px;line-height:18px;font-weight:500;font-family:Google Sans,Roboto,Arial,sans-serif;color:var(--YLNNHc)}.aKolSd{font-weight:400}.yG4QQe{margin-top:0px}.ovklQsvg{transform:rotate(45deg)}.KYaZsb:hover:has(.wL7MCd:hover).ZxS7Db{text-decoration:none}.JNl6Yb{font-size:12px;line-height:16px;font-weight:500;color:var(--YLNNHc)}.JNl6Yb{font-family:Roboto,Arial,sans-serif}.cyspcb{font-size:12px;line-height:16px;font-family:Roboto,Arial,sans-serif;letter-spacing:.1px;color:var(--IXoxUe)}.U09Jxd{padding-right:4px}.vqseUe{font-size:14px;line-height:22px;font-weight:400;font-family:Roboto,Arial,sans-serif;color:var(--bbQxAb)}.bFcVH{margin-left:8px;display:flex}.vDF3Oc.vDF3Oc.bFcVH{height:20px;width:27px}.dCWAW.dCWAW.bFcVH{height:36px;width:27px;align-items:center}.jlrdcd.jlrdcd.bFcVH{height:16px;width:16px;padding-right:8px}.RTaUke{display:none;opacity:0}.adDDi.PJl6ge{padding-bottom:0}.bCOlv{width:100%}.bCOlv:not(.yMbVTb){position:absolute;display:none;opacity:0}.IZE3Td{position:relative}.H9lube{background-color:var(--XKMDxc);border:1px solid var(--mXZkqc);border-radius:50%;display:inline-flex;justify-content:center;align-items:center;height:26px;width:26px;margin-right:12px;flex-shrink:0;vertical-align:middle}.eqA2re.NjwKYd{margin-right:0}.ULSxyf{margin-bottom:44px}.DuxCpf{align-items:center;display:flex;padding:16px 16px 0}.DuxCpf.GgGqjd{padding:0}.F7oLL{max-width:fit-content}.kOjIRc{display:flex;font-size:16px}.uRG8ge{border-top:1px solid var(--ONhrGd);}.xYkm8c{margin:0;padding:12px 0}.BzHTJf.p8Jhnd{margin-top:0 !important;margin-bottom:0 !important}.EXH1Ce{position:relative}.SY3vib.SY3vib.JCzEY{display:block}.SY3vib.SY3vib.JlqpRe{margin:0 6px 0 0}.yMbVTb.dnXCYb.aj35ze{transform:scale3d(1,-1,1)}.iXPZfd.dnXCYb.ABs8Y.iXPZfd.dnXCYb.JCzEY{-webkit-line-clamp:unset !important;word-break:unset !important}.vxfslc{align-items:flex-start;flex-direction:column;color:#5e5e5e;display:flex;font-weight:400;line-height:100%}.KYg7td{outline-offset:0}.KYg7td:hover{text-decoration:none}a:hover.vxfslc.j29v2b{text-decoration:underline;text-decoration-color:var(--JKqx2)}.INpicf{z-index:1;position:absolute;width:100%;height:100%}.Hg2Myb{visibility:hidden}.hyYc0c{letter-spacing:0.1px;margin:0 0 9px;-webkit-box-orient:vertical;-webkit-line-

clamp:2;display:-webkit-box;overflow:hidden}.hyYc0c,.hyYc0c b{color:var(--JKqx2);font-weight:400;font-size:16px;line-height:24px;a:visited .hyYc0c,a:visited .hyYc0c b{color:#681da8}.hyYc0c{-webkit-box-orient:vertical;-webkit-line-clamp:1;line-height:20px;display:-webkit-box;overflow:hidden}.T62Cfe .bFcVH{margin-left:0}.K4ETW{width:100%}.TWGHMb{width:16px;height:16px}.UyQNH{visibility:hidden}.ZZXbBf{display:flex}.WUQ0De{flex-shrink:0;flex-grow:1;flex-basis:0;min-width:0;overflow:hidden;text-overflow:ellipsis}.bcVNaf{flex-shrink:1;flex-grow:0;overflow:hidden;text-overflow:ellipsis}.osvsvf{text-overflow:unset}.y9pG6d{position:relative;z-index:1}.q1xhze .kOjIRc{.jUxBnd{padding-top:6px}.Tnojxf.Tnojxf.TZ6CT{flex:1 0 33.3%}.Tnojxf.Tnojxf .SBu1Ef{background:inherit}.XNfAUB{display:block;position:relative;}.RyIFgf{display:block;overflow-x:auto;overflow-y:clip;position:relative;transform:translate3d(0,0,0);transform:translate3d(0,0,0);.RyIFgf::-webkit-scrollbar{display:none}.HG5ZQb{display:flex}.XRVJtc.CLLuUd{background-color:var(--xhUGwc);display:flex;flex-direction:column;flex:none}.CLLuUd>.VqeGe{display:flex;flex-direction:column;flex:auto}.XRVJtc.rEzOad>.VqeGe{margin:0px 20px}.XRVJtc.rEzOad:first-of-type>.VqeGe{margin-left:0px}.XRVJtc.rEzOad:not(.q2ch8c):last-of-type>.VqeGe{margin-right:0px}.XRVJtc.rEzOad:not(:first-of-type){border-left:solid 1px var(--ONhrGd)}.p7bv{display:flex;flex-direction:column;flex:auto}.hoFhsb{display:-webkit-flex;flex:auto;flex-direction:column}.ORij0c{word-break:break-word;flex-grow:1}.c30Ztd{position:absolute;z-index:1;top:0;left:0;height:100%;width:100%}.LVegBe{display:inline-flex;align-items:center}.EjJDE{font-weight:500}.qfP0lb{vertical-align:text-top}.OlnZCf{display:-webkit-box;-webkit-box-orient:vertical;overflow:hidden;white-space:normal;-webkit-line-clamp:1}.U48fD{-webkit-tap-highlight-color:transparent;cursor:pointer;display:block;line-height:18px;text-overflow:ellipsis;white-space:nowrap;padding:16px;padding-top:0;margin-top:16px;position:relative}.U48fD.TOQyFc{margin-top:0}.U48fD.p8FEIf{padding-bottom:0}.jRKCud.p8FEIf::before{bottom:-4px}.jRKCud::before{bottom:12px;content:"";left:16px;position:absolute;right:16px;top:-4px}.jRKCud:hover{text-decoration:none}.ZFiwCf{display:flex;align-items:center;justify-content:center;position:relative;margin:0 auto;width:100%;border-radius:18px;outline:1px solid transparent;background-color:#f1f3f4;font-size:14px;font-family:Google Sans,Roboto,Arial,sans-serif;line-height:20px;font-weight:500;max-width:372px;min-height:40px;border-radius:20px;}@media (forced-colors:active){.ZFiwCf{border:1px solid transparent}}.ZFiwCf:hover{background-color:#e0e2e3}.Bi9oQd{background-color:var(--gS5jXb);margin-top:18px;position:absolute;border:0;height:1px;left:0;width:100%;margin-top:20px;}.w2fKdd svg{width:auto}.w2fKdd{color:var(--amnPwe)}.LGwnxb{-webkit-line-clamp:1;word-break:break-all;width:auto;padding-left:0;padding-right:8px;color:#202124;max-width:calc(100% - 64px);.LGwnxb.empty{padding-right:0}.LGwnxb span,.LGwnxb div{overflow:hidden;text-overflow:ellipsis;white-space:nowrap;width:auto}.vtSz8d{overflow:visible;box-

shadow:none;border:none;margin-top:0;margin-bottom:46px}div.ULSxyf:first-of-type .vtSz8d{margin-top:11px}.UjLRDc{padding-bottom:12px;top:-2px;height:26px}.Dk6Uvb{padding-bottom:8px}.Ea5p3b{position:relative;padding-bottom:0}.PYmpec{background:transparent;border-radius:0;border:unset;pointer-events:none;position:absolute;transform-origin:top;width:calc(100% - 2px);height:100%;z-index:1}.sHEJob{border-top:1px solid var(--ONhrGd);position:relative}.bQwQK{position:relative;top:0;z-index:2;height:30px}.TiWptf{padding-top:6px}.br9Dhb{margin-bottom:-16px}@media (max-width:440px){.TiWptf{margin:10px 0}}.X4T0U{flex-direction:column;display:flex;position:relative}.WVV5ke{display:contents}.ieF8rd{padding-bottom:12px;position:relative}.ieF8rd a:hover{color:var(--JKqx2)}#rcnt .KYaZsb a:hover{text-decoration:none}.KYaZsb{flex:1;display:flex;flex-direction:row-reverse;height:fit-content;padding:12px 0;transition:height 0.3s}.Q6qD5e{position:absolute;flex-direction:column;flex-grow:1;display:flex;height:100%;pointer-events:none}.ANO7Pc{display:flex;position:relative;pointer-events:none}.zR3ind{position:relative;left:14px;bottom:1px;pointer-events:all}.BKIXrc{pointer-events:none;height:40px}.ObbMBf,.ObbMBf .rIRoqf{display:inherit;flex:inherit;flex-direction:inherit;flex-grow:inherit;text-decoration:inherit;min-width:0}.V5XKdd{flex-direction:column;flex-grow:1;justify-content:space-between;box-sizing:border-box;display:flex;padding-left:20px;height:100%;overflow:hidden}.ZxS7Db{display:flex;align-items:start}.V5XKdd:hover .ZxS7Db{text-decoration:underline}.QOGdqf{-webkit-box-orient:vertical;-webkit-line-clamp:2;display:-webkit-box;overflow:hidden;white-space:unset}.ZtihLe{margin-top:0}.Foqdsf{display:flex;flex-grow:1;align-self:flex-end}.Sg4azc{display:block;max-width:100%;overflow:hidden;text-overflow:ellipsis;white-space:nowrap}.sPQk9b{pointer-events:none;opacity:0}.hXY9cf{cursor:pointer;outline-offset:1px;z-index:1}.AZJdrc,.Svi2Id{position:relative}.AZJdrc.zGXzeb,.AZJdrc.zGXzeb .Svi2Id{display:table}.AZJdrc.aQElvf,.AZJdrc.aQElvf .Svi2Id{width:100%;height:100%}.kCyj6d{overflow:hidden;isolation:isolate}.Llna9b,.AZJdrc .kSFuOd,.AZJdrc.aQElvf .rIRoqf{position:absolute;top:0;left:0;bottom:0;right:0}.Llna9b{overflow:hidden;border-radius:inherit}.t7VAxe{border-radius:8px}.BYbUcd{overflow:hidden}.BYbUcd img{height:100%;width:100%}.Ylm8Fc{left:50%;line-height:0;position:absolute;top:50%;transform:translate(-50%,-50%)}.Ylm8Fc.YmeD8e{margin-top:-6px}.MfcGr{fill:var(--gVUKcd)}.Nci3Ge{fill:var(--EoKObe)}.rkqHyd{margin:6px 8px}.rkqHyd{margin:8px}.c8rnLc{position:absolute;bottom:0;left:0}.zCaigb{border-radius:10px;padding-block:2px;padding-inline:8px}.flgn0c{background-color:var(--gVUKcd);color:var(--EoKObe);fill:var(--EoKObe)}.Vtx8Xc{position:absolute;top:0;right:0}.jrwKTb{background-color:var(--gVUKcd);border-radius:50%;color:var(--EoKObe);width:14px;height:14px;line-height:14px;padding:3px}.jrwKTb span{display:block}.wNifxf{position:relative;font-family:Roboto,Arial,sans-serif}.LrlhO{color:var(--bbQxAb);font-size:14px;line-

height:20px}.LrlhO .p4wth{line-height:20px}.qCr3Hd{display:-webkit-box;overflow:hidden;-webkit-box-orient:vertical;-webkit-line-clamp:2;}.vwPXuf{word-break:normal}.eMLgL{font-size:12px;color:var(--IXoxUe);top:0;height:16px;position:relative;margin-right:0;margin-top:-8px}g-section-with-header{display:block;margin-bottom:0}.ss6qqb g-section-with-header{margin-bottom:16px}.e2BEnf{font-size:20px;line-height:1.3}.sOq4Gc{white-space:normal}.jUUgH{display:flex;justify-content:flex-start;align-items:center}.m5t0v{margin:0 0 16px 0}.Bl6f6d{display:flex;}.dRzkFf{margin-left:20px;padding:0;width:204px}.dRzkFf.dz3f7e{margin-left:0}.tPUpmf{height:100%;display:flex;flex-direction:column;overflow:hidden}@media (forced-colors:active){.ar9V1{border:1px solid transparent}}.YXe3R{background-color:var(--XKMDxc)}.JJJtgd{display:flex;flex-direction:column;flex-grow:1;position:relative}.BRBF4d{display:flex;flex-direction:column;flex-grow:1;position:relative}.MBOAae{display:flex;flex-direction:column;flex-grow:1}.fZPPvd{display:flex;flex-direction:column;flex-grow:1;gap:8px;padding:12px}.T16mof{overflow:hidden;position:relative}.zCaigb{display:flex}.JHVnQc{margin-block:auto;margin-left:2px;margin-right:5px}.WlydOe{outline-width:1px;display:flex;flex-direction:column;flex-grow:1;}.WlydOe:hover{text-decoration:none}.WlydOe:focus-visible{outline-style:solid}.jyAf5b{outline-offset:-1px}a:hover .WZaQJf{text-decoration:underline}.eAaXgc{display:-webkit-box;-webkit-box-orient:vertical;overflow:hidden;white-space:normal}.pontCc{flex-grow:1}.WZaQJf.WZaQJf{color:var(--JKqx2)}a:visited .WZaQJf,a:visited.WZaQJf,a:visited.WZaQJf.WZaQJf{color:#681da8}.rbYSKb{color:var(--IXoxUe);line-height:16px;position:absolute;width:calc(100% - 32px);margin:0 16px;font-size:14px;}.LfVVr.rbYSKb{max-width:100%;width:fit-content;margin:0}.esJEyb.LfVVr.rbYSKb{position:unset}.fwjiQe{font-size:12px}.XskEbd{max-width:calc(100% - 36px)}.UzAMof{display:flex;position:relative;flex-wrap:wrap;align-items:center}.Qg3N7d{flex:1;min-width:0;margin-left:8px;width:100%}.sTl1Td{font-size:14px;line-height:20px;align-items:center;letter-spacing:0.1px;color:var(--YLNNHc);order:0;align-self:stretch;flex-grow:0;white-space:nowrap}.GoMAhb.GoMAhb{font-size:12px;line-height:16px}.q0qyN.q0qyN{margin-left:6px}.g0GqPe.g0GqPe{font-size:11px;line-height:13px;letter-spacing:0}.aJmABe{color:var(--bbQxAb)}.jSP0zb{margin-left:12px}.K3v1ae{align-self:center}.YXe3R .NffHwb{background-color:var(--XKMDxc)}.appd0{font-size:12px;line-height:16px;letter-spacing:0.1px;color:var(--IXoxUe);flex:none;order:2;flex-grow:1;white-space:nowrap}.nDgy9d{display:-webkit-box;overflow:hidden;-webkit-box-orient:vertical;white-space:normal}.g1y0jd{align-items:center;color:var(--IXoxUe);cursor:pointer;display:flex;justify-content:center;position:absolute;right:0;vertical-align:middle;z-index:1}.cVxV7d.g1y0jd{bottom:0;}.iwpdc{display:flex;flex-direction:column;flex-grow:1;position:relative}.XmLgGb{display:flex;flex-direction:column;flex-grow:1}.koZ5uc{display:flex;flex-direction:column;flex-grow:1;gap:8px;padding-bottom:12px;padding-left:12px;padding-right:12px;padding-top:12px}.eAaXgc{display:-webkit-box;-webkit-box-orient:vertical;overflow:hidden;white-space:normal;word-

break:break-word}.Wgws3{flex-grow:1}.qgdis{color:var(--bbQxAb);font-weight:bold;}.wXEDqf{border:0;clip:rect(0 0 0 0);height:1px;margin:-1px;overflow:hidden;padding:0;position:absolute;width:1px}.fZPPvd{display:flex;flex-direction:column;flex-grow:1;gap:8px;padding-bottom:12px;padding-left:12px;padding-right:12px}.pQXcHc{cursor:default;opacity:0;visibility:hidden}.EQOGhe{user-select:none}.dM1Yyd{padding-right:6px;margin-top:4px;display:inline-block}.dM1Yyd:visited .qXOWAb{color:#681da8}.KTAFWb{display:inline-block}.uyS0S{background-color:#0b57d0;border-radius:9999px;opacity:0;position:absolute;top:0;left:0;right:0;bottom:0}.jEYSNd{border:1px solid var(--Yi4Nb);border-radius:9999px;padding:0 12px;position:relative;display:inline-flex;justify-self:center;align-items:center;height:30px;}.jEYSNd:hover .uyS0S,.jEYSNd:focus-visible .uyS0S{opacity:8%}.jEYSNd:active .uyS0S{opacity:24%}.jEYSNd .qXOWAb{font-family:Roboto,Arial,sans-serif;font-size:12px;font-weight:500;line-height:16px;color:var(--JKqx2);}.jEYSNd:hover .qXOWAb,.jEYSNd:focus-visible .qXOWAb,.jEYSNd:active .qXOWAb{color:var(--jINu6c)}.x7cRLb{display:flex;margin-bottom:6px}.fluY1b{margin-top:6px;margin-bottom:auto;width:100%}.cakeVe{display:flex;flex-wrap:wrap;justify-content:space-between;}.cUnQKe .cakeVe{margin-right:0}.vCUuC{margin-right:20px;margin-bottom:20px}.Lv2Cle .eA0Zlc.mkpRIId,.cakeVe .m3Llae{margin-right:0}.Lv2Cle .eA0Zlc.mkpRIId,.cakeVe .m3Llae{width:calc(100%/3 - 40px/3)}.cakeVe .vCUuC{margin-right:0}.w43QB{display:-webkit-flex;flex-direction:column;flex:auto}.T3Fozb{text-decoration:none}.T3Fozb:hover{text-decoration:none}.gdOPf{transition-duration:200ms;transition-timing-function:cubic-bezier(0.2,0,0,1)}.c30Ztd:hover~.T3Fozb .CvgGZ{text-decoration:underline}.c30Ztd:hover~.CvgGZ{text-decoration:underline}.c30Ztd:hover~.T3Fozb .gdOPf{transform:scale(1.15)}.aVUpl:hover .gdOPf{transform:scale(1.15)}.ddklM:focus-visible{outline:2px solid var(--Pa8Wlb);border-radius:16px;box-sizing:border-box;outline-offset:-2px}.Yt787{word-break:break-word;}.Ux0Ks{margin-top:-2px;margin-bottom:-2px;margin-inline-end:-12px;padding-inline-start:8px}.Ux0Ks .mzNRm{padding-left:0;padding-right:0}.Ux0Ks:hover .xTFaxe{background-color:rgba(60,64,67,0.08);border-radius:50%}.VwgOlc{display:contents}.MmMlvd{-webkit-tap-highlight-color:transparent;cursor:pointer;display:block;line-height:18px;text-overflow:ellipsis;white-space:nowrap;padding:16px;padding-top:0;margin-top:24px;position:relative}.MmMlvd.TOQyFc{margin-top:0}.MmMlvd.p8FEIf{padding-bottom:0}.PBBEhf{display:unset}.olk2Cb{margin:0}.y6Uyqe{padding:6px 0 0 0;width:100%}.Elaa9b{display:flex;column-gap:16px;flex-wrap:wrap}.AJLUJb{display:flex;flex:1;flex-direction:column;min-width:233px}.b2Rnsc{display:flex;height:52px;margin:4px 0 4px 0}.vlifob{align-items:center;background:#f7f8f9;border-radius:8px;justify-content:center;}.vlifob:hover{background-color:#e0e2e3}.qR29te{display:flex;flex-direction:column;flex-grow:1;min-width:0}.B2VR9{display:flex;align-items:center}.ggLgoc{display:block}.wyccme{min-width:0;display:flex;flex-

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direction:column;justify-content:center;flex-grow:1;overflow:hidden}.ngTNI{text-
decoration:none}.ngTNI:hover{text-decoration:none}.ngTNI:focus-visible{outline-
color:var(--Pa8Wlb);outline-offset:2px;outline-width:2px}.oatEtb{align-
items:center;display:flex;gap:12px;justify-content:space-between;margin-
left:16px;padding-right:9px}.mtv5bd{display:flex;height:100%;flex-direction:column;max-
width:100%}.dg6jd{color:#1f1f1f;-webkit-line-clamp:2;overflow-wrap:break-word;font-
family:Google Sans,Roboto,Arial,sans-serif;font-size:16px;}.dg6jd span{font-
weight:700;}.DxHbyd{background-color:transparent;align-items:center;border-
radius:50%;display:flex;height:20px;justify-content:center;margin-right:8px;padding-
left:9px;padding-right:7px;width:20px}.yiwlZe{color:#747878;display:block}.AaVjTc
a:link{display:block;color:#4285f4;font-weight:normal}.AaVjTc td{padding:0;text-
align:center}.YyVfkd{color:var(--YLNNHc);font-
weight:normal;overflow:hidden}.AaVjTc{margin:30px auto 30px}.UUoiQc,.LLNLxf{max-
width:calc(100vw - 32px - 335px + 55px);min-width:84px;overflow:hidden}@media
(max-width:484px){.mYW5bd .NKTSme:nth-child(11),.RcEbob .NKTSme:nth-child(2)
{display:none}}@media (max-width:464px){.mYW5bd .NKTSme:nth-
child(10),.RcEbob .NKTSme:nth-child(3){display:none}}@media (max-width:359px)
{.mYW5bd .NKTSme:nth-child(9),.RcEbob .NKTSme:nth-child(4){display:none}}@media
(max-width:339px){.mYW5bd .NKTSme:nth-child(8),.RcEbob .NKTSme:nth-child(5)
{display:none}}.SJajHc{background:url(/images/nav_logo321_hr.webp) no-
repeat;background-size:167px;overflow:hidden;background-position:0
0;height:40px;display:block}.NVbCr{cursor:pointer}.oeN89d{clear:both}.LLNLxf .oeN89d{
float:right}.oeN89d{text-wrap:nowrap}(function(){var nsrp=true;var fsrp=true;var
irrp=true;var escn=true;(function(){function b(a){return typeof a!=="undefined"&a===!0}
if(b(nsrp)){var
c=document.getElementById("center_col");c&&c.classList.add("ZPOWwb")}if(b(fsrp))
{var d=document.getElementById("rcnt");d&&d.classList.add("uW3HW")}function f(a,n)
{var
e=document.getElementById("center_col"),h=document.getElementById("rhs");e&&h&&
(e.classList.toggle("ZFGGlf",a<=10),e.classList.toggle("B8S5Ve",a<=8),h.classList.toggl
e("UE2fsd",n<=5))}
if(document.getElementById("rhs")&&b(escn)&&b(nsrp)){var
g=window.matchMedia("(max-width: 799.98px)"),k=window.matchMedia("(max-width:
939.98px)"),l=window.matchMedia("(max-width: 1163.98px)"),m=function()
{g.matches&&irrp?f(12,0):k.matches?f(8,5):l.matches?
f(10,5):f(12,7)};g.addEventListener("change",m);k.addEventListener("change",m);l.addE
ventListener("change",m);m();}).call(this);})();Discussions and forumsAre solar panels
worth installing on my home?Reddit · r/solarenergy · 140+ comments · 4 months agoAre
solar panels worth installing on my home?Reddit · r/solarenergy · 140+ comments · 4
months agoI did not install the solar panels to make/save money. I did it to feel good
about doing my ... MoreTop answer · 26 votes · 4 months agoIf you have an EV it's a no
brainer. I haven't bought gas in four years. Considering charging ... More18 votes · 4
months agoThink about it like this. If your air conditioner is old, then when it dies and
you get a ... More8 votes · 4 months ago(function(){
(this||self).Bqpk9e=function(f,d,n,e,k,p){var

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g=document.getElementById(f);if(g&&(g.offsetWidth!==0||g.offsetHeight!==0)){var
l=g.querySelector("div"),h=l.querySelector("div"),a=0;f=Math.max(l.scrollWidth-
l.offsetWidth,0);if(d>0&&(h=h.children,a=h[d].offsetLeft-h[0].offsetLeft,e)){for(var
m=a+1;m<d;++m)a+=h[m].offsetWidth;a=Math.min(f,a)}a+=n;d=Math.min(e?f-
a:a,f);l.scrollLeft=e&&p?a:e&&k?-a:d;var b=g.getElementsByTagName("g-left-button")
[0],c=g.getElementsByTagName("g-right-button")[0];b&&c&&(e=
RegExp("\\btHT0l\\b"),k=RegExp("\\bpQXcHc\\
\\b"),b.className=b.className.replace(e,""),c.className=c.className.replace(e,""),b.
className=d===0?"pQXcHc
"+b.className:b.className.replace(k,""),c.className=d===f?"pQXcHc
"+c.className:c.className.replace(k,""),setTimeout(function(){b.className+="
tHT0l";c.className+=" tHT0l"},50))}}).call(this);(function(){var
id='_uZo_acKqNcOmqtSP65iW4Q8_110';var index=0;var offset=0;var is_rtl=false;var
is_gecko=false;var is_edge=false;var init='Bqpk9e';window[init]
(id,index,offset,is_rtl,is_gecko,is_edge);})();Is solar worth it in 2025?Quora · 4
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me it is. I lease a system so I had no upfront costs. It is \$288 a month for 51
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on a total electric bill of about \$100/month (I'll ... More2 votes · 3 months agoResidential
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better in maybe r/solar but as a owner of solar panels for 2 years, and a engineer geek,
who researched them to death before buying them, it's a complicated answer if they are
right for you. The lower your electricity cost, the longer the break even point is from a
pure financial point of view. A good cost (at least here in the USA where I am, Texas
specifically) is \$2.10/watt. So, a 10,000 watt array (number of panels times each panel
size = array size) would cost \$21000. Many will quote more, or hide solar financing fees,
which are honestly a scam since they can be as much as 30%, rolled into a loan with
0%, to fool you. Always ask for cash quotes. You can always use home equity, 0% credit
card transfers, or other creative ways to pay for it. But don't let anyone charge that
ridiculous solar lending fees. I'm not sure if it works in Alberta, but energysage has been
a good website to get no hassle quotes. Many solar companies don't survive, or go
bankrupt, so you really do what the most reputable people do the install, so they can
be there to back up the warranty they will use to try to convince you to buy. Today, there
are 2 main paths for equipment. Tesla for solar using string inverter technology. And
enphase micro inverter technology. With Tesla, they will likely find a subcontractor local
to you to install. Their support is pretty subpar, and string inverters don't like shade, so if
you have chimneys, pipes, trees or other things that may block large amounts of panels,
it's worth asking if they can use optimizers on each panel to prevent that section of the
array from dropping production because 1 panel had shade (yes, that is how string
inverters unfortunately work) I choose enphase because they have higher quality
support, and no single inverter to be a single point of failure, leaving me with no solar
production for weeks waiting on a replacement. but you still need to find a quality
installer to install it. Enphase only sells the equipment, and they don't sell panels either.
That's my quick primer on solar, not even discussing batteries, as those add cost and
aren't cheap. 2-3 batteries can add another \$20k and double the cost, at least here in
the USA. Don't be pressured into signing anything to get solar. Some of these solar
sales men are working on commission are just looking for their next commission check,
and rarely care about you beyond getting the signature. Find a highly rated, active in the
solar community, local installer. 90+ comments · 2 weeks
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based solar provider Should I invest in solar panels for my home? (USA) Popular

comment · This is the worst time to go solar. You missed your opportunity to install by the end of the year before the 30% tax credit expires.

If you sign a contract now, you will likely pay the old amount that installers have used that includes the tax credit as padding. You also risk your installer going out of business due to economic flux as the market pricing shifts.

If you wait a year or two, prices should come down and any installers who can't survive without tax credits will be flushed out.

You could also wait for the next democratic government which (hopefully) will reinstate the credit..20+ comments · 3 weeks ago/solarReddit4:03KARE 11YouTube·Oct 9,

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are 80-85% self suficient in energy (and i even grow weed indoors). Yes, it's worth the investment.. 9 out of 12 months our Bill is litterly 0 or they pay us for over

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(this||self).Bqpk9e=function(f,d,n,e,k,p){var

g=document.getElementById(f);if(g&&(g.offsetWidth!==0||g.offsetHeight!==0)){var

l=g.querySelector("div"),h=l.querySelector("div"),a=0;f=Math.max(l.scrollWidth-

l.offsetWidth,0);if(d>0&&(h=h.children,a=h[d].offsetLeft-h[0].offsetLeft,e)){for(var

m=a+1;m<d;++m)a+=h[m].offsetWidth;a=Math.min(f,a)}a+=n;d=Math.min(e?f-

a:a,f);l.scrollLeft=e&&p?a:e&&k?-a:d;var b=g.getElementsByTagName("g-left-button")

[0],c=g.getElementsByTagName("g-right-button")[0];b&&c&&(e=

RegExp("\\bHT0\\b"),k=RegExp("\\bpQXcHc\\

\\b"),b.className=b.className.replace(e,""),c.className=c.className.replace(e,""),b.

className=d===0?"pQXcHc

"+b.className:b.className.replace(k,""),c.className=d===f?"pQXcHc

"+c.className:c.className.replace(k,""),setTimeout(function(){b.className+="

tHT0!";c.className+=" tHT0!";50))}};}).call(this);(function(){var

id='_uZo_acKqNcOmqlsP65iW4Q8_231';var index=0;var offset=0;var is_rtl=false;var is_gecko=false;var is_edge=false;var init='Bqpk9e';window[init](id,index,offset,is_rtl,is_gecko,is_edge);})();What Do Solar Panels Cost in 2025 and Are They Worth It?NerdWallethttps://www.nerdwallet.com › learn › solar-panel-costNerdWallethttps://www.nerdwallet.com › learn › solar-panel-costFeb 28, 2025 — Solar panels can generate enough power to significantly lower your monthly electric bill — and if you're very lucky, even eliminate it. The ...Pros and Cons of Solar PanelsSolar Tax CreditThe 4 Best Solar Companies...Are solar panels worth it in 2025? - Solar Calculatorsolarcalculator.com.auhttps://solarcalculator.com.au › are-solar-panels-worth-itsolarcalculator.com.auhttps://solarcalculator.com.au › are-solar-panels-worth-itIs it worth buying solar panels in Australia in 2025? Yes - Short payback periods (4 - 7 years), lower electricity bills and high returns.Are Solar Panels Worth It for Your Home? (2025 Buyer's ...EcoWatchhttps://www.ecowatch.com › SolarIn most cases, installing a rooftop photovoltaic solar panel system will offer greater lifetime value than staying connected to a conventional utility provider.ImagesAre solar panels worth it in 2024?YouTubeAre Solar Panels Worth It? (And 7 Reasons Not to Buy Them)SolarReviewsAre Solar Panels Worth It for Your Home? (2025 Buyer's Guide)EcoWatchAre solar panels worth it? – pv magazine USApv magazine USAIs it worth it to put solar panels on your home? | CBC NewsCBCTesla Solar Roof vs Solar Panels: Which is Worth It?YouTubeSolved! Are Solar Panels Worth It? - Bob VilaBob VilaAre Solar Panels Worth It? – Forbes HomeForbesAre Solar Panels Worth It?This Old HouseAll imagesShow more imagesAds(function(){var src='https://www.googleadservices.com/pagead/conversion/16521530460/?gad_source=1&adview_type=1&adview_query_id=1&CIX6wbXsvpEDFWqzAwAdtDIAog';var sendAft=false;(function(){function a(){var c=src,b=new Image;b.src=c;b.setAttribute("attributionsrc","");sendAft&&google&&google.caft?google.caft(function(){a()}:a());}.call(this);})();(function(){var src='https://www.google.com/pagead/1p-conversion/16521530460/?gad_source=1&adview_type=4&adview_query_id=1&CIX6wbXsvpEDFWqzAwAdtDIAog';var sendAft=false;(function(){function a(){var c=src,b=new Image;b.src=c;b.setAttribute("attributionsrc","");sendAft&&google&&google.caft?google.caft(function(){a()}:a());}.call(this);})();(function(){var src='https://www.googletagmanager.com/gtag/js?id=AW-16521530460&preconnect=1&type=7&qid=1&CIX6wbXsvpEDFWqzAwAdtDIAog';var sendAft=false;(function(){function a(){var c=src,b=new Image;b.src=c;b.setAttribute("attributionsrc","");sendAft&&google&&google.caft?google.caft(function(){a()}:a());}.call(this);})();(function(){var src='https://www.googletagmanager.com/gtm.js?id=GTM-16521530460&preconnect=1&type=8&qid=1&CIX6wbXsvpEDFWqzAwAdtDIAog';var sendAft=false;(function(){function a(){var c=src,b=new Image;b.src=c;b.setAttribute("attributionsrc","");sendAft&&google&&google.caft?google.caft(function(){a()}:a());}.call(this);})();People also askFeedbackPeople also search forare solar panels worth it near arkansasare solar panels worth it near north little rock, arAre solar panels worth it reddit5 reasons why solar panels are not worth

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AI Overview

Bozrah is not the real name of our planet. The real name of our planet is Earth. "Bozrah" is a historical biblical city located in modern-day Jordan, which was once the capital of Edom. It is a real geographical location, not the name of the planet we live on. The idea that our planet is named "Bozrah" appears to stem from specific interpretations within online communities discussing the "Mandela Effect" or "retconned" realities, which are based on specific, non-mainstream theological or speculative arguments, not scientific or widely accepted facts.

The official naming of planets and other celestial bodies is governed by the International Astronomical Union (IAU).

About the Planets - NASA Science

May 27, 2025 — Inner Planets * Mercury Facts. Mercury is the planet nearest to the Sun, and the smallest planet in our solar system. ...

NASA Science (.gov)

Facts About Earth - NASA Science

Dec 4, 2025 — Earth. Earth – our home planet – is the third planet from the Sun, and the fifth largest planet. It's the only place we...

NASA Science (.gov)

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This planet is Bozrah, not Earth. Here's a full outline of the ...

Reddit · r/Retconned

10+ comments · 3 days ago

This planet is Bozrah, not Earth. mplified terms it's magical Jesus that destroys our fictional planet. Isaiah 34, and Isaiah 63:1-6.

Possible explanation for the ME? Theory. Bible change.

50 posts

Jan 13, 2020

At least one rapture has already occurred! : r/Retconned

125 posts

Jul 16, 2025

More results from www.reddit.com

Bozrah - Biblical Cyclopedia

McClintock and Strong Biblical Cyclopedia Online

<https://www.biblicalcyclopedia.com> › bozrah

Boz'rah (Heb. Botsrah', בֹּצְרָה, apparently meaning enclosure; the name apparently of more than one place east of Jordan. mention it under the name of Ipseyra and ...

People also ask

In what country is Bozrah today?

What is the name of our planet?

Are Bozrah and Petra the same place?

Where is biblical Bozrah?

Feedback

Bozrah

JW.ORG

<https://www.jw.org> › books › Insight-on-the-Scriptures

Bozrah is identified with modern Buzera, located about 50 km (30 mi) NNE of Petra and situated near the ancient road called the King's Highway. It thus occupied ...

Bozrah / The Final Battle - Israel & The Church in the Last Days

openingtheseals.com

<https://openingtheseals.com> › 2022/05/17 › bozrah-the-fi...

May 17, 2022 — Today Bozrah is a small isolated town out in the middle of the nation of Jordan, just east of present-day Israel. The population in 2015 was 25 ...

Bozrah or Petra: The Refuge in Jordan

Dr. Daniel Woodhead

<https://www.doctorwoodhead.com> › bozrah-or-petra-the-...

Jul 7, 2021 — Micah 2 tells us it is Bozrah, or Greek Petra in present day Jordan. The land is called Edom, near Ammon and Moab. Edom is outside the dominion ...

Topical Bible: Bozrah

Bible Hub

<https://biblehub.com> › topical › bozrah

The name "Bozrah" is believed to mean "fortress" or "sheepfold," Bozrah was located in the region of Edom, south of the Dead Sea. It is often identified with ...

BOZRAH - JewishEncyclopedia.com

Jewish Encyclopedia

<https://www.jewishencyclopedia.com> › 3594-bosora

The Moabite Bozrah was the birthplace of the Edomitish king (Gen. xxxvi. 33) when Edom no longer produced men fit to be rulers.

Bible Map: Bozrah

Bible Atlas.org

<https://bibleatlas.org> › bozrah

Bozrah of Edom, now Buseirah, some 20 ms. s. of the Dead Sea and half way between it and Petra. It contains about 50 houses with some ruins. First mentioned in ...

Bozrah, a place in Edom (Idumea) during Biblical times

About Bible Prophecy

<https://www.aboutbibleprophecy.com> › ...

Parts of Edom today are in modern-day Israel and Jordan. Bozrah is first mentioned in Genesis 36:33 as being the city of Jobab, one of the early Edomite kings.

Bozrah

Jewish Virtual Library

<https://www.jewishvirtuallibrary.org> › bozrah

It is today a village in Jordan called Buṣrā-Askī Shām with about 2,000 inhabitants. The impressive archaeological remains of the ancient city include a wall, ...

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This planet is Bozrah, not Earth. Here's a full outline of the material. [TLDR now included] : r/Retconned

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•

3d ago

Linea_Dow

This planet is Bozrah, not Earth. Here's a full outline of the material. [TLDR now included]

Firstly, here's the entry point:

https://www.reddit.com/r/Retconned/comments/1m0px7o/attention_at_least_one_rapture_has_already/

Don't be fooled by the lack of media attention surrounding this material; I've already proven that this planet is Bozrah, not Earth. This isn't a debate. Below, I'll outline exactly what the material is, and then it's up to you to explore it or not. Everything is explained once you read and watch all of the material. There are no loose ends and no contradictions.

In total, here's exactly what you need to do:

Read my pinned X thread.

In my pinned X thread, click the Reddit link.

Read the primer, TimeDiff, and then the rebuttal.

Read Dr. Finley's 2006 essay.

Watch the 61-minute Miss Amy playlist.

Read PUTTING IT ALL TOGETHER.

Read the 19 notes.

And finally, watch the One Harmony video (see Note 13).

And by the way, when I input the entire body of evidence into AIs like Grok and ChatGPT, their consistent conclusion is that the existence of Bozrah has been proven beyond a reasonable doubt—exactly the same standard used in a court of law. And to be clear, all of the evidence that I provide isn't for me (I already know this isn't Earth, and I've known that since August 2019). The evidence is for you, in order to shatter the illusion before it's too late.

This isn't speculation, and it's not a theory. It's an established fact—proven, documented, and undeniable.

TLDR:

You should be warning people about the upcoming "day of vengeance" here on Bozrah. Keep in mind, the 1,000-year Millennial Kingdom will take place on Earth, not on Bozrah. This planet will be destroyed (and Jesus will be the destroyer). It has no future.

From the entry-point post:

And don't be deceived by the fact that the masses aren't talking about this info. In actuality, this info is the most important thing on the planet right now—by far. Nothing else even comes close.

Also from the entry-point post:

And while I absolutely hate date-setting, if I were forced to give a window for when the day of vengeance will begin, I would say any time between September 1, 2026, and March 15, 2027. Note: This window is based on all of the available evidence, biblical and otherwise. Basically, the day of vengeance is supposed to be "well underway" by the time a deep freeze hits North America. Make of that what you will.

Read more

0

19

Comments Section

[deleted]

•

5h ago

u/stoneybolognaR avatar

stoneybolognaR

•

22h ago

What makes you think Bozrah is a planet and not a city?

1

u/Linea_Dow avatar

Linea_Dow

OP

•

8h ago

What makes you think Bozrah is a planet and not a city?

Again, I've already proven that Bozrah is a separate planet (this is not something I merely "think"). You'll need to read and watch all of the material.

1

u/OKCPCREPAIR avatar

OKCPCREPAIR

•

1d ago

You have a hard enough sell trying to convince people that we're on a different Earth, but to give it a name and then wrap it up in your personal religious views, will just ensure few take it seriously.

However, I am not like the tribe. No down voting from me. In fact, I'll vote up since people round' here give the down votes for virtually anything.

I've considered a lot about us shifting to a different planet, in a different part of the galaxy, with a different sun and now a different anatomy. None of this, however, requires me to jam in a name or a religion.

3

sannu000

•

3d ago

You just keep pushing that Bozrah theory in different groups and claiming you have definitive proof. LLM's telling you it is so is no proof. They are programmed to agree with you whatever you say.

7

Gh0stTV

•

3d ago

If Jesus destroys this planet it will be YOUR fault for propping up AI and labeling them a false prophet, so maybe think on that a spell...

Or maybe you're false resembling a digital entity as an uplifting deity, so in turn YOU are the one who is responsible for ushering in the planet awareness.

Either way, it kinda seems like you're prophesying that we're all kind of doomed anyhow, so what exactly is your point of wisdom in this scenario? Except that non-Jews are ALSO here from a seperate lineage, but we're not exactly important. We all just die; us and the Jews... and in simplified terms it's magical Jesus that destroys our fictional planet.

I guess, that all checks. But I'm curious as to what Magical Jesus' motives are beyond destroying all of us chill people on Bozrah. And if we aren't "left behind" per se, what exactly is the real earth experiencing?

3

u/Mathematician_Future avatar

Mathematician_Future

•

3d ago

Interesting stuff. So, I take it that since you are here but originally came from Earth, you are one of God's Elect? Do you know why you were chosen?

3

u/Linea_Dow avatar

Linea_Dow

OP

•

3d ago

So, I take it that since you are here but originally came from Earth, you are one of God's Elect?

Correct. See this post:

<https://x.com/elitefeat/status/1997584725037166989>

Do you know why you were chosen?

No.

2

u/Mathematician_Future avatar

Mathematician_Future

•

2d ago

So what do you suggest people actually do to prepare? As far as like, actionable advice. I see you told somebody else to share your posts, but that isn't what I mean. What should we actually do to prepare ourselves for the apocalypse? Or is there nothing to be done?

3

1 more reply

u/Applebreadx55 avatar

Applebreadx55

•

3d ago

Yeah I wasn't on board till you said 2 LLMs agreed with you its not like they all act sycophantic and wrong all the time.

Also according to this person all suffering and evil that took place not on Earth no no but on the SAFE planet for the raptured/chosen. If this is the safe chosen planet, earth must of been a REAL shit hole. I swear the religious crazy always make God out to be an even BIGGER dick than their bible makes him out to be.

7

u/Alexandur avatar

Alexandur

•

3d ago

I was skeptical until you said that Grok agreed with you. Kind of crazy that after so many false religions doomsday stories we finally have the real one

9

u/Realestever12345 avatar

Realestever12345

•

3d ago

how exactly are we supposed to prepare? what will happen?

4

u/Linea_Dow avatar

Linea_Dow

OP

•

3d ago

How do we prepare?

Make sure you read and watch all of the material, and inform others about truth-now dot org.

What will happen?

See Micah 2:12-13 (use the KJV for Micah 2:12), Isaiah 34, and Isaiah 63:1-6. In my view, the elect (and anyone else God intends to spare) will be removed BEFORE the destruction begins. After the Breaker leads the chosen out (Micah 2:13), he makes a U-turn and then the day of vengeance begins. I seriously doubt that the elect will still be on the planet during the day of vengeance.

2

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Related Answers

Famous examples of the Mandela Effect

The Mandela Effect is a phenomenon where a large group of people share a false memory about a specific event, fact, or image. Here are some of the most famous examples as discussed by Redditors:

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Many people vividly remember the Fruit of the Loom logo including a cornucopia, but it has never been part of the official logo.

"Fruit of the Loom logo with a cornucopia"

"The fruit of the loom logo, and it's non-existent cornucopia."

Berenstain Bears

A significant number of people recall the popular children's book series being spelled "Berenstein Bears" instead of the correct "Berenstain Bears."

"The Berenstain Bears. Always was, always will be.."

"I swear I remember it being The BerenSTEIN Bears."

Monopoly Man's Monocle

Many people believe the Monopoly mascot wears a monocle, but he does not.

"The monopoly guy not having a monocle"

"Monopoly. I swear that bitch had a monocle."

Star Wars Quotes

The famous line from Darth Vader is often misremembered as "Luke, I am your father," but the correct line is "No, I am your father."

"'Luke I am your father' As opposed to 'No, I am your father'"

"'Beats by Dre' now says 'Beats by Dr. Dre' and that's been really disturbing me. Also 'Luke I am you father' in this reality is 'No I am your father'"

Snow White's Evil Queen

The Evil Queen in Snow White is often remembered saying "Mirror, mirror on the wall," but the correct line is "Magic Mirror on the wall."

"The Evil Queen from Snow White never says 'Mirror Mirror on the Wall...' She says 'Magic Mirror on the wall...'"

Chick-fil-A Spelling

Many people remember the fast-food chain being spelled "Chik-fil-A" or "Chic-fil-A," but the correct spelling is "Chick-fil-A."

"Always remember it being spelled 'Chik-fil-A' without the second c."

"Chick-fil-a being spelled Chic-fil-a"

Pikachu's Tail

Some people remember Pikachu having a black tip on its tail, but it does not.

"Pikachu does not have a black-tipped tail."

"Apparantly Pikachu and whether his tail had a black tip or not"

Froot Loops vs. Fruit Loops

The cereal is correctly spelled "Froot Loops," but many people remember it as "Fruit Loops."

"'Froot loops' became 'fruit loops' then 'froot loops' again"

"Froot Loops I always knew was Froot Loops."

Jif vs. Jiffy Peanut Butter

Many people confuse Jif peanut butter with Jiffy, which is a brand of popcorn.

"It was always Jif peanut butter. Jiffy Pop was popcorn. Skippy was peanut butter. It was never Jiffy PB."

Baloo's Coconut Bra

In Disney's "The Jungle Book," Baloo does not wear a coconut bra, but some people remember him doing so.

"Baloo's coconut bra is one of my favorites simply because I have no memory of whether he wore one or not and yet I'm still convinced that the effect is legit."

Tinker Bell and the Disney Castle

Some people remember Tinker Bell using her wand to make the Disney castle appear before movies, but she does not.

"Tinker bell using her wand to make the Disney castle appear before all the movies."

"Objects in Mirror Are Closer Than They Appear"

The correct phrase on car mirrors is "Objects in mirror are closer than they appear," but many people remember it as "Objects in mirror may be closer than they appear."

"Objects in the mirror may be closer than they appear. I've always read this phrase on the mirror. One day 'may be' changed to 'are'."

Nelson Mandela's Death

The Mandela Effect is named after the widespread false memory that Nelson Mandela died in prison in the 1980s, when he actually died in 2013.

"Mandela dying in prison. I swore that happened around Easter time when I was in high school."

"Nelson Mandela was constantly on the news in my youth (2000s) so it was wild to me to hear that a lot of people thought he died."

Sinbad as a Genie

Many people remember a movie starring comedian Sinbad as a genie, but no such movie exists.

"People remember a 'Curious George' movie starring Mathew Broderick as the man in the yellow hat coming out in the early 2000. Outfit of Scooby Doo movie changed from lady with scarf on head and Shades on the plane to a completely different outfit."

Looney Tunes vs. Looney Toons

The correct spelling is "Looney Tunes," but many people remember it as "Looney Toons."

"Looney Tunes is spelt 'Tunes' not 'Toons'."

Curious George Live-Action Movie

Some people remember a live-action Curious George movie from the early 2000s, but it was a canceled project.

"People remember a live action Curious George movie that doesn't exist."

Apollo 13 Quote

The famous line from the movie is "Houston, we have a problem," but some people remember it as "Houston, we've had a problem."

"The best case of a real time flip flop is the Apollo 13 movie flip flop where it flipped for a large number of people that were in a real time discussion on it here - open windows changed content all to match the original movie."

Dr. Dolittle vs. Dr. Doolittle

The correct spelling of the character's name is "Dr. Dolittle," but many people remember it as "Dr. Doolittle."

"Dr. Doolittle is now Dr. Dolittle."

Febreze vs. Febreeze

The correct spelling of the air freshener brand is "Febreze," but many people remember it as "Febreeze."

"It's spelled Febreze, not Febreeze"

C-3PO's Silver Leg

Some people remember C-3PO having a silver leg in the original Star Wars movies, which is correct, but many people do not remember this detail.

"Was literally talking to my boyfriend yesterday about it. The fact that c3po had a silver leg in the original Star Wars."

"We Are the Champions" Ending

The song by Queen ends with the line "We are the champions," but many people remember it ending with "of the world!"

"'We are the Champions...' '...of the world!'"

"If You Build It, He Will Come"

The famous line from the movie "Field of Dreams" is "If you build it, he will come," but many people remember it as "If you build it, they will come."

"'If you build it, they will come' is actually 'If you build it, he will come'"

Tinker Bell and the Disney Castle

Some people remember Tinker Bell using her wand to make the Disney castle appear before movies, but she does not.

"Tinker bell using her wand to make the Disney castle appear before all the movies."

"Sex and the City" vs. "Sex in the City"

The correct title of the TV show is "Sex and the City," but many people remember it as "Sex in the City."

"I remember when I was young, I was surprised to find that Sex and the City, which I had always heard my mom called Sex in the City, was 'and the' and so I remember correcting people online like the annoying fuck I was."

"Interview with the Vampire" vs. "Interview with a Vampire"

The correct title of the book and movie is "Interview with the Vampire," but many people remember it as "Interview with a Vampire."

"'Interview with the Vampire' not 'a Vampire'."

"The Thinker" Statue

Many people remember the famous "The Thinker" statue with his hand on his forehead, but it is actually on his chin.

"The Thinker is my favourite one because there are images of people posing incorrectly right in front of the statue"

"Good Riddance (Time of Your Life)" by Green Day

Some people remember this song being played at a funeral in 1994, but the song was released in 1997.

"My cousin died in a car accident in 1994. His high school band recorded the song 'Time of your Life' by Green Day to have it played at his funeral... That song came out in 1997, there is no way it could be the same song."

K-Mart, Blockbuster, and VHSs

Many people believe these technologies and stores are much older or more obsolete than they actually are.

"My dad insists I have no idea what K-Mart, Blockbuster, and VHSs are (I'm 25, and these things didn't magically disappear once their successors/competitors were invented)."

"Ew, David" from Schitt's Creek

This phrase is often treated as an iconic and ever-present catchphrase, but it is only said twice in the entire series.

"The fact that the words 'ew, david' are only said like twice in all of Schitt's Creek, but it's treated like an iconic and everpresent catch phrase."

"Hello, Clarice" from Silence of the Lambs

Hannibal Lector never says "Hello, Clarice" in the movie, but he does say "Good evening, Clarice" multiple times.

"In Silence of the Lambs, Hannibal Lector never said 'Hello, Clarice.' He said 'Good evening, Clarice.' multiple times however."

"Tiny Toons" vs. "Looney Tunes"

Some people remember a show called "Tiny Toons," but the correct title is "Looney Tunes."

"Some people say you write looney tunes looney toons. Which is not correct either"

"Good Riddance (Time of Your Life)" by Green Day

Some people remember this song being played at a funeral in 1994, but the song was released in 1997.

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See Answer

Personal experiences with the Retcon Effect

How the Mandela Effect impacts memories

Cultural references to the Mandela Effect

The psychology behind false memories

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I wish all planets in this solar system were habitable. Expect Earth is the only planet with intelligent life.

r/monkeyspaw icon

r/monkeyspaw

•

11d ago

I wish all planets in this solar system were habitable. Expect Earth is the only planet with intelligent life.

27 upvotes · 37 comments

Day 1 of getting a comment from every planet in the solar system

r/JackSucksAtGeography icon

r/JackSucksAtGeography

•

3mo ago

Day 1 of getting a comment from every planet in the solar system

r/JackSucksAtGeography - Day 1 of getting a comment from every planet in the solar system

109 upvotes · 162 comments

Does anyone think they might replace this planet with salvation?

r/dcu icon

r/dcu

•

21d ago

Does anyone think they might replace this planet with salvation?

r/dcu - Does anyone think they might replace this planet with salvation?

2

39 upvotes · 9 comments

Living planets or celestial bodies (extra points if they devour other planets)

r/TopCharacterTropes icon

r/TopCharacterTropes

•

9mo ago

Living planets or celestial bodies (extra points if they devour other planets)

r/TopCharacterTropes - Living planets or celestial bodies (extra points if they devour other planets)

4

778 upvotes · 147 comments

Humanity has colonized the solar system, and no further.

r/TopCharacterTropes icon

r/TopCharacterTropes

•

6mo ago

Humanity has colonized the solar system, and no further.

r/TopCharacterTropes - Humanity has colonized the solar system, and no further.

2

35 upvotes · 21 comments

What are some experiences that remind you of the Old Earth?

r/Retconned icon

r/Retconned

•

5mo ago

What are some experiences that remind you of the Old Earth?

59 upvotes · 17 comments

Planets with a unique feature

r/TopCharacterTropes icon

r/TopCharacterTropes

•

3mo ago

Planets with a unique feature

r/TopCharacterTropes - Planets with a unique feature

4

4.5K upvotes · 732 comments

The Solar System (1)2525.

r/imaginarymaps icon

r/imaginarymaps

•

16d ago

The Solar System (1)2525.

r/imaginarymaps - The Solar System (1)2525.

245 upvotes · 13 comments

TIL The existence of planets outside our solar system wasn't confirmed until 1992

r/todayilearned icon

r/todayilearned

•

21d ago

TIL The existence of planets outside our solar system wasn't confirmed until 1992

17K upvotes · 507 comments

I don't know what flat "planet" this is, but I know it's not Earth.

r/FacebookScience icon

r/FacebookScience

•

27d ago

I don't know what flat "planet" this is, but I know it's not Earth.

r/FacebookScience - I don't know what flat "planet" this is, but I know it's not Earth.

645 upvotes · 85 comments

By experimenting with different fixtures and materials, I managed to create a Saturn-like planet that orbits two Suns! Did I cook?

r/automationgame icon

r/automationgame

•

7mo ago

By experimenting with different fixtures and materials, I managed to create a Saturn-like planet that orbits two Suns! Did I cook?

r/automationgame - By experimenting with different fixtures and materials, I managed to create a Saturn-like planet that orbits two Suns! Did I cook?

7

178 upvotes · 53 comments

TIL That humans have sent space missions to every planet in the Solar System

r/todayilearned icon

r/todayilearned

•

7mo ago

TIL That humans have sent space missions to every planet in the Solar System

r/todayilearned - TIL That humans have sent space missions to every planet in the Solar System

wikipedia

921 upvotes · 159 comments

If you had to name a planet, what ridiculous name would you choose?

r/AskReddit icon

r/AskReddit

•

10d ago

If you had to name a planet, what ridiculous name would you choose?

201 upvotes · 687 comments

Earth is super beautiful though?

r/Gnostic icon

r/Gnostic

•

2mo ago

Earth is super beautiful though?

53 upvotes · 57 comments

Planets in the solar system, but using the same logic as when naming the Earth "Earth".

r/AstronomyMemes icon

r/AstronomyMemes

•

2mo ago

Planets in the solar system, but using the same logic as when naming the Earth "Earth".

r/AstronomyMemes - Planets in the solar system, but using the same logic as when naming the Earth "Earth".

101 upvotes · 19 comments

[WP] Most life in the universe only evolves on much colder planets than earth. Most aliens have only ever encountered ice and consider it a mineral. Humans are widely considered a hoax by most biologists, a creature 60% made of molten rock? How absurd.

r/WritingPrompts icon

r/WritingPrompts

•

10mo ago

[WP] Most life in the universe only evolves on much colder planets than earth. Most aliens have only ever encountered ice and consider it a mineral. Humans are widely considered a hoax by most biologists, a creature 60% made of molten rock? How absurd.

970 upvotes · 45 comments

[WP] "That's a thing your planet just... has? And you consider it normal? That's so weird,

it feels like something you'd read in a sci-fi book..." "Well, we think the same thing about the tides on Earth."

r/WritingPrompts icon

r/WritingPrompts

•

1mo ago

[WP] "That's a thing your planet just... has? And you consider it normal? That's so weird, it feels like something you'd read in a sci-fi book..." "Well, we think the same thing about the tides on Earth."

292 upvotes · 11 comments

[WP] "Dude, stop trying to harvest Earth for its resources! There are three other rocky planets right there! Not to mention God knows how many dwarf planets, moons, and asteroids! There are so many better ways of going about this!"

r/WritingPrompts icon

r/WritingPrompts

•

18d ago

[WP] "Dude, stop trying to harvest Earth for its resources! There are three other rocky planets right there! Not to mention God knows how many dwarf planets, moons, and asteroids! There are so many better ways of going about this!"

311 upvotes · 9 comments

[WP] Humanity has spread to the stars. One group of space colonists land on a habitable world and discover a native primitive species. But unbeknownst to them, these are a former Type 3 civilization that chose a simpler life.

r/WritingPrompts icon

r/WritingPrompts

•

1mo ago

[WP] Humanity has spread to the stars. One group of space colonists land on a habitable world and discover a native primitive species. But unbeknownst to them, these are a former Type 3 civilization that chose a simpler life.

290 upvotes · 28 comments

Izotz Sub-orbital Research Station

r/NMS_Bases icon

r/NMS_Bases

•

6mo ago

Izotz Sub-orbital Research Station

r/NMS_Bases - Izotz Sub-orbital Research Station

10

96 upvotes · 7 comments

I'm creating a model of the inner solar system from 42179 (earth and moon in orbit) - I'm about 80% done!

r/legoRockets icon

r/legoRockets

-

13d ago

I'm creating a model of the inner solar system from 42179 (earth and moon in orbit) - I'm about 80% done!

r/legoRockets - I'm creating a model of the inner solar system from 42179 (earth and moon in orbit) - I'm about 80% done!

67 upvotes · 14 comments

If Humans Colonized Earth From Outside The Solar System, Where Would They Land?

r/worldbuilding icon

r/worldbuilding

-

11d ago

If Humans Colonized Earth From Outside The Solar System, Where Would They Land?

57 upvotes · 64 comments

Can We Stop Being So Mercurial About Our Planetary Compositions?

r/chemistrymemes icon

r/chemistrymemes

-

7mo ago

Can We Stop Being So Mercurial About Our Planetary Compositions?

r/chemistrymemes - Can We Stop Being So Mercurial About Our Planetary Compositions?

296 upvotes · 14 comments

Did Earth have any colonies outside the solar system?

r/StarBlazers icon

r/StarBlazers

-

5mo ago

Did Earth have any colonies outside the solar system?

29 upvotes · 9 comments

Community Info Section

r/Retconned

Join

Retconned: Mandela Effect, Berenstein Bears & Other Dilemmas

A public sub for those experiencing the phenomenon of the Retcon Effect, or Real-Life Retroactive Continuity, sometimes known as the Mandela Effect. This sub is meant to be a place to discuss the effect under the presupposition that for whatever reason, *it is really happening,* at the exclusion of the theory of Confabulation. [Please sort by HOT to find the sticky post for additional information.]

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Attention: At least one rapture has already occurred! : r/Retconned

Open menu

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Search in r/Retconned

Log In

Expand user menu

Back

r/Retconned icon

Go to Retconned

r/Retconned

•

5mo ago

Linea_Dow

Attention: At least one rapture has already occurred!

You are here: truth-now.org

At least one rapture has already occurred. This planet is, in fact, the place that some people from Earth (such as myself) were raptured to. We weren't "taken to Heaven." We were brought here instead. We're now on a real, physical, 3D planet that is definitely NOT Earth.

For one, the speed of time here is 50 percent faster than it is on Earth! In other words, a 10-second count—using the Earth counting pace—results in a whopping 15.00 seconds elapsing. And visually, when I look at a digital clock that has a seconds display, the seconds advance at a supernaturally fast rate. It truly looks insane (to me). Heck, one could say, with complete and total honesty, that it looks downright comical or even cartoonish. For the natives, though, the speed of time here has always been the same (and thus, the clocks here seem 100 percent, completely normal to them). And in case you haven't done the math yet, a day on this planet is only 16 Earth hours long (i.e., one-third of an Earth day is missing).

Note: In addition to the time difference, the human anatomy here is also considerably different from Earth's, but you can read more about that later, when you get to the main material. And keep in mind, given that the clocks run much faster here, the bodies are built accordingly. But also keep this in mind: The Bible, as far as I know, doesn't talk about any of the anatomical differences between the two planets, whereas the time difference is mentioned not once, but twice (Matthew 24:22 and Revelation 8:12).

Bottom line: This planet is Bozrah, not Earth. Moreover, the event in which Jesus destroys this planet is called "the day of vengeance." There will be no 7-year Tribulation or Antichrist here—because this isn't Earth. Earth is roughly 75,000 light-years from here (and is currently going through the Tribulation). This is merely an impostor planet, a physical replica designed to serve two purposes: (1) a containment realm for a particular bloodline (namely, the Edomites), and (2) a temporary sanctuary for select individuals (namely, the elect or "remnant of Israel") who were raptured from Earth prior to the start of the Tribulation.

By the way, the thing that I'm referring to as "Bozrah" is not a symbolic concept. It's not an eschatological metaphor. It's not an allegorical parable. It's the physical, corporeal planet you're currently residing on. And unless you confront that fact head-on, you'll remain in total darkness—fully deceived by the illusion. So, in regard to our current location, let me be crystal clear: This planet was never Earth, and it never will be.

Make sure to read my pinned X thread (all four posts). And regarding my X bio, I'm exactly who I say I am. Bozrah natives must break free from the spell they've been under and humbly accept the truth, setting aside pride, stubbornness, willful ignorance, and fashionable cynicism; this entire situation has gotten so ridiculous that, at this point, I'm just calmly waiting for the day of vengeance (rather than continuing to bend over backwards for those with hardened ears). And while I absolutely hate date-setting, if I were forced to give a window for when the day of vengeance will begin, I would say any time between September 1, 2026, and March 15, 2027. Note: This window is based on all of the available evidence, biblical and otherwise. Basically, the day of vengeance is supposed to be "well underway" by the time a deep freeze hits North America. Make of that what you will.

Pinned X thread:

<https://x.com/elitefeat/status/1742924942151438589>

or

<https://bozrah.info>

This isn't BS. It's not a delusion. And I'm certainly not LARPing.

Simply put, God is the one who designed this setup. And now, Earth's elect are here on Bozrah and—by virtue of being here—are able to bear witness. Do not take this revelation lightly, as though it were a mundane, ho-hum story on your local evening news. In fact, get the idea that this is some sort of joke or falsehood out of your head. I mean, let's face it, you're being tested at this very moment, and you definitely don't want God to declare that you're in the same "category" or group as Noah's contemporaries (because, obviously, such a declaration would really, really suck for you when Jesus arrives here for the day of vengeance). Instead, be like Noah. Heed the monumental warning (and whatever you do, do not blow it off).

I'll say it again: Be counted with Noah, not with the foolish naysayers—who will face a kind of regret that I won't even begin to unpack here. Note: After reading this post and my pinned X thread, you'll eventually need to read the main Reddit material (i.e., the primer, TimeDiff, the rebuttal, etc.). And don't be deceived by the fact that the masses aren't talking about this info. In actuality, this info is the most important thing on the planet right now—by far. Nothing else even comes close.

Regarding the Edomites:

In the Bible, the Edomites are the descendants of Esau—the twin brother of "Jacob" (who later became "Israel"). The two bloodlines (the Edomites and the Israelites) share a common origin but represent two opposing destinies. In prophecy, the Edomites are linked to Bozrah—the place that Jesus personally invades and destroys in the end times, during the day of vengeance (Isaiah 34 and 63:1-6). But that's where things get wild, because this planet is Bozrah! In fact, go read Micah 2:12 (KJV) right now. And yes, for this particular verse, it has to be the King James Version. And by the way, the logic that I'm using here is extremely simple and involves the process of elimination: Given only two possibilities—Earth or Bozrah—this planet isn't Earth; therefore, it must be Bozrah. Period. End of story. There's no mysterious "Planet 3" that we need to worry about.

So, when I say "the Edomites," I'm referring to a lineage that was placed here intentionally as part of a prophetic setup. For example: Genesis 27:39 (KJ21) states, "Behold, thy dwelling shall be of the fatness of the earth, and of the dew of heaven from above." That's when Isaac, Esau's father, gifted him Bozrah as his future dwelling. Likewise, in regard to the Edomites, Obadiah 1:4 (ESV) casually states, "... though your nest is set among the stars, from there I will bring you down, declares the Lord." That's a direct reference to the upcoming day of vengeance here on Bozrah.

But enough about the Edomites. It's time to dive into the full picture. My pinned X thread summarizes the material, so start there—it's the best place to begin.

You are here: truth-now.org

Read more

29

.

127

Comments Section

AutoModerator

MOD

•

20d ago

u/haveallofmywhats avatar
haveallofmywhats

•

5d ago

Written by ai. Can't stop using —

1

u/forgottenseashell avatar
forgottenseashell

•

10d ago

wdym time passes faster? are you counting with Mississippis bro?

1

u/Ready-Cockroach-3479 avatar
Ready-Cockroach-3479

•

15h ago

This just blew my fucking mind. I threw a on a timer and I counted to ten with Mississippi. When I got to ten I opened my eyes, 17 seconds. Wtf.

1

u/Linea_Dow avatar
Linea_Dow
OP

•

10d ago

wdym time passes faster? are you counting with Mississippis bro?

You need to read the primer and TimeDiff. It doesn't even take 15 minutes. In my pinned X thread, click on the Reddit link and then go from there.

Note: The primer and TimeDiff (two Reddit posts) serve as the foundation for understanding the material. Without reading them, the info about the eventual destruction of Bozrah and other related topics won't make much sense.

1

[deleted]

•

14d ago

u/Powerful_Ostrich_421 avatar
Powerful_Ostrich_421

•

14d ago
Ca.....ralho

3
u/vogut avatar
vogut

•

3d ago
r/suddenlycaralho

2
u/Linea_Dow avatar
Linea_Dow
OP

•

15d ago
Note: The day of vengeance won't begin this winter. I updated the post several days ago.
Today is November 29, 2025.

1
u/PhrogHospice avatar
PhrogHospice

•

26d ago
Bruh

3

[deleted]

•

2mo ago
u/AutoModerator avatar
AutoModerator
MOD

•

2mo ago
[GENERAL REMINDER] Due to overuse, the phrase "Just because you never heard of something doesn't mean it's a Mandela Effect" or similar is NOT welcome here as it is a violation of Rule# 9. Continued arguing and push for this narrative without consideration of our community WILL get you banned.

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AutoModerator

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2mo ago

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AutoModerator

MOD

•

3mo ago

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3mo ago

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I am a bot, and this action was performed automatically. Please contact the moderators of this subreddit if you have any questions or concerns.

1

Vidman321

•

3mo ago

Thought this was a larp until I took out a stopwatch and tested for a second with my eyes closed (1 Mississippi) and came up with 1.67 seconds. Who knows tbh but I thought id add to the thread.

10

chrisst1972

•

1mo ago

Watch 80's tv programs around grandfather clocks on YouTube and count their swings vs what your own time is saying. They definitely all swing significantly slower. And the speech on these recordings is normal speed , so it's not some video vhs recording phenomena or whatever other logical rationale will be presented

5

Related Answers Section

Related Answers

Famous examples of the Mandela Effect

The Mandela Effect is a phenomenon where a large group of people share a false memory about a specific event, fact, or image. Here are some of the most famous examples as discussed by Redditors:

Fruit of the Loom Logo

Many people vividly remember the Fruit of the Loom logo including a cornucopia, but it has never been part of the official logo.

"Fruit of the Loom logo with a cornucopia"

"The fruit of the loom logo, and it's non-existent cornucopia."

Berenstain Bears

A significant number of people recall the popular children's book series being spelled "Berenstein Bears" instead of the correct "Berenstain Bears."

"The Berenstein Bears. Always was, always will be.."

"I swear I remember it being The BerenSTEIN Bears."

Monopoly Man's Monocle

Many people believe the Monopoly mascot wears a monocle, but he does not.

"The monopoly guy not having a monocle"

"Monopoly. I swear that bitch had a monocle."

Star Wars Quotes

The famous line from Darth Vader is often misremembered as "Luke, I am your father," but the correct line is "No, I am your father."

"'Luke I am your father' As opposed to 'No, I am your father'"

"'Beats by Dre' now says 'Beats by Dr. Dre' and that's been really disturbing me. Also 'Luke I am you father' in this reality is 'No I am your father'"

Snow White's Evil Queen

The Evil Queen in Snow White is often remembered saying "Mirror, mirror on the wall," but the correct line is "Magic Mirror on the wall."

"The Evil Queen from Snow White never says 'Mirror Mirror on the Wall...' She says 'Magic Mirror on the wall...'"

Chick-fil-A Spelling

Many people remember the fast-food chain being spelled "Chik-fil-A" or "Chic-fil-A," but the correct spelling is "Chick-fil-A."

"Always remember it being spelled 'Chik-fil-A' without the second c."

"Chick-fil-a being spelled Chic-fil-a"

Pikachu's Tail

Some people remember Pikachu having a black tip on its tail, but it does not.

"Pikachu does not have a black-tipped tail."

"Apparantly Pikachu and whether his tail had a black tip or not"

Froot Loops vs. Fruit Loops

The cereal is correctly spelled "Froot Loops," but many people remember it as "Fruit Loops."

"'Froot loops' became 'fruit loops' then 'froot loops' again"

"Froot Loops I always knew was Froot Loops."

Jif vs. Jiffy Peanut Butter

Many people confuse Jif peanut butter with Jiffy, which is a brand of popcorn.

"It was always Jif peanut butter. Jiffy Pop was popcorn. Skippy was peanut butter. It was never Jiffy PB."

Baloo's Coconut Bra

In Disney's "The Jungle Book," Baloo does not wear a coconut bra, but some people remember him doing so.

"Baloo's coconut bra is one of my favorites simply because I have no memory of whether he wore one or not and yet I'm still convinced that the effect is legit."

Tinker Bell and the Disney Castle

Some people remember Tinker Bell using her wand to make the Disney castle appear before movies, but she does not.

"Tinker bell using her wand to make the Disney castle appear before all the movies."

"Objects in Mirror Are Closer Than They Appear"

The correct phrase on car mirrors is "Objects in mirror are closer than they appear," but many people remember it as "Objects in mirror may be closer than they appear."

"Objects in the mirror may be closer than they appear. I've always read this phrase on the mirror. One day 'may be' changed to 'are'."

Nelson Mandela's Death

The Mandela Effect is named after the widespread false memory that Nelson Mandela died in prison in the 1980s, when he actually died in 2013.

"Mandela dying in prison. I swore that happened around Easter time when I was in high school."

"Nelson Mandela was constantly on the news in my youth (2000s) so it was wild to me to hear that a lot of people thought he died."

Sinbad as a Genie

Many people remember a movie starring comedian Sinbad as a genie, but no such movie exists.

"People remember a 'Curious George' movie starring Mathew Broderick as the man in the yellow hat coming out in the early 2000. Outfit of Scooby Doo movie changed from lady with scarf on head and Shades on the plane to a completely different outfit."

Looney Tunes vs. Looney Toons

The correct spelling is "Looney Tunes," but many people remember it as "Looney Toons."

"Looney Tunes is spelt 'Tunes' not 'Toons'."

Curious George Live-Action Movie

Some people remember a live-action Curious George movie from the early 2000s, but it was a canceled project.

"People remember a live action Curious George movie that doesn't exist."

Apollo 13 Quote

The famous line from the movie is "Houston, we have a problem," but some people remember it as "Houston, we've had a problem."

"The best case of a real time flip flop is the Apollo 13 movie flip flop where it flipped for a large number of people that were in a real time discussion on it here - open windows changed content all to match the original movie."

Dr. Dolittle vs. Dr. Doolittle

The correct spelling of the character's name is "Dr. Dolittle," but many people remember it as "Dr. Doolittle."

"Dr. Doolittle is now Dr. Dolittle."

Febreze vs. Febreeze

The correct spelling of the air freshener brand is "Febreze," but many people remember it as "Febreeze."

"It's spelled Febreze, not Febreeze"

C-3PO's Silver Leg

Some people remember C-3PO having a silver leg in the original Star Wars movies, which is correct, but many people do not remember this detail.

"Was literally talking to my boyfriend yesterday about it. The fact that c3po had a silver leg in the original Star Wars."

"We Are the Champions" Ending

The song by Queen ends with the line "We are the champions," but many people remember it ending with "of the world!"

"'We are the Champions...' '...of the world!'"

"If You Build It, He Will Come"

The famous line from the movie "Field of Dreams" is "If you build it, he will come," but many people remember it as "If you build it, they will come."

"'If you build it, they will come' is actually 'If you build it, he will come'"

Tinker Bell and the Disney Castle

Some people remember Tinker Bell using her wand to make the Disney castle appear before movies, but she does not.

"Tinker bell using her wand to make the Disney castle appear before all the movies."

"Sex and the City" vs. "Sex in the City"

The correct title of the TV show is "Sex and the City," but many people remember it as "Sex in the City."

"I remember when I was young, I was surprised to find that Sex and the City, which I had always heard my mom called Sex in the City, was 'and the' and so I remember correcting people online like the annoying fuck I was."

"Interview with the Vampire" vs. "Interview with a Vampire"

The correct title of the book and movie is "Interview with the Vampire," but many people remember it as "Interview with a Vampire."

"Interview with the Vampire' not 'a Vampire'."

"The Thinker" Statue

Many people remember the famous "The Thinker" statue with his hand on his forehead, but it is actually on his chin.

"The Thinker is my favourite one because there are images of people posing incorrectly right in front of the statue"

"Good Riddance (Time of Your Life)" by Green Day

Some people remember this song being played at a funeral in 1994, but the song was released in 1997.

"My cousin died in a car accident in 1994. His high school band recorded the song 'Time of your Life' by Green Day to have it played at his funeral... That song came out in 1997, there is no way it could be the same song."

K-Mart, Blockbuster, and VHSs

Many people believe these technologies and stores are much older or more obsolete than they actually are.

"My dad insists I have no idea what K-Mart, Blockbuster, and VHSs are (I'm 25, and these things didn't magically disappear once their successors/competitors were invented)."

"Ew, David" from Schitt's Creek

This phrase is often treated as an iconic and ever-present catchphrase, but it is only

said twice in the entire series.

"The fact that the words 'ew, david' are only said like twice in all of Shits Creek, but it's treated like an iconic and everpresent catch phrase."

"Hello, Clarice" from Silence of the Lambs

Hannibal Lector never says "Hello, Clarice" in the movie, but he does say "Good evening, Clarice" multiple times.

"In Silence of the Lambs, Hannibal Lector never said 'Hello, Clarice.' He said 'Good evening, Clarice.' multiple times however."

"Tiny Toons" vs. "Looney Tunes"

Some people remember a show called "Tiny Toons," but the correct title is "Looney Tunes."

"Some people say you write looney tunes looney toons. Which is not correct either"

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How the Mandela Effect impacts memories

Cultural references to the Mandela Effect

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We aren't shifting into a new reality, reality is shifting around us.

122 upvotes · 39 comments

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Hi all, I know the C.C. says the rapture is unbiblical. However, on Insta I've been getting recommend A LOT of rapture reels (pre-trib). And honestly it's just makes me confused/scared/worried that what they say is true (about the rapture), especially when many videos [continued in description...]

2 upvotes · 10 comments

Where is the rapture at in the Bible?

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Where is the rapture at in the Bible?

41 upvotes · 77 comments

Is The Rapture really a thing in the Bible?

r/Christianity icon

r/Christianity

•

2y ago

Is The Rapture really a thing in the Bible?

94 upvotes · 214 comments

If the rapture is real why wouldn't everyone believe in Jesus after it?

r/TrueChristian

•

2y ago

If the rapture is real why wouldn't everyone believe in Jesus after it?

58 upvotes · 356 comments

I'm scared the rapture will happen before I have a chance to live life.

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I'm scared the rapture will happen before I have a chance to live life.

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how is the old world doing right now?

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Anybody else randomly think about the rapture?

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Anybody else randomly think about the rapture?

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Does anyone else think obsessing over the Rapture is damaging to Christianity?

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446 upvotes · 279 comments

Anyone else lost their dreams?

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5mo ago

Anyone else lost their dreams?

39 upvotes · 29 comments

What's going on with this universe?

r/Retconned icon

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6mo ago

What's going on with this universe?

202 upvotes · 73 comments

Has anyone noticed time has slowed down lately?

r/Retconned icon

r/Retconned

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17d ago

Has anyone noticed time has slowed down lately?

86 upvotes · 30 comments

that fucking 'rapture' message on tiktok

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3mo ago

SPOILER

that fucking 'rapture' message on tiktok

98 upvotes · 63 comments

2025 the Big Flip

r/Retconned icon

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5mo ago

2025 the Big Flip

49 upvotes · 24 comments

What is this universe?

r/Retconned icon

r/Retconned

•

3mo ago

What is this universe?

177 upvotes · 64 comments

Why are Christians so excited for the rapture?

r/Christianity icon

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2y ago

Why are Christians so excited for the rapture?

84 upvotes · 595 comments

They're conducting an experiment.

r/NonPoliticalTwitter icon

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•

1mo ago

They're conducting an experiment.

r/NonPoliticalTwitter - They're conducting an experiment.

8.4K upvotes · 120 comments

Holy Christ. Holy Christ there's nothing left.

r/NonPoliticalTwitter icon

r/NonPoliticalTwitter

•

16d ago

Holy Christ. Holy Christ there's nothing left.

r/NonPoliticalTwitter - Holy Christ. Holy Christ there's nothing left.

1.2K upvotes · 67 comments

Almost did it too

r/NonPoliticalTwitter icon

r/NonPoliticalTwitter

•

12d ago

Almost did it too

r/NonPoliticalTwitter - Almost did it too

140 upvotes · 6 comments

That would change my life

r/NonPoliticalTwitter icon

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•

4mo ago

That would change my life

r/NonPoliticalTwitter - That would change my life

5.7K upvotes · 228 comments

It would be a catastrophe

r/NonPoliticalTwitter icon

r/NonPoliticalTwitter

•

4mo ago

It would be a catastrophe

r/NonPoliticalTwitter - It would be a catastrophe

6K upvotes · 89 comments

Well that isn't wrong

r/NonPoliticalTwitter icon

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•

1mo ago

Well that isn't wrong

r/NonPoliticalTwitter - Well that isn't wrong

679 upvotes · 50 comments

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Community Info Section

r/Retconned

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Retconned: Mandela Effect, Berenstein Bears & Other Dilemnas

A public sub for those experiencing the phenomenon of the Retcon Effect, or Real-Life

Retroactive Continuity, sometimes known as the Mandela Effect. This sub is meant to be a place to discuss the effect under the presupposition that for whatever reason, *it is really happening,* at the exclusion of the theory of Confabulation. [Please sort by HOT to find the sticky post for additional information.]

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AI Overview

6 Mind-Bending Solutions to the Fermi Paradox | by Radio Open ...

The Fermi Paradox highlights the contradiction between the high probability of extraterrestrial civilizations existing (given the universe's vastness and age) and the complete lack of evidence or contact, famously summarized by physicist Enrico Fermi's question, "Where is everybody?". Possible solutions range from "Great Filters" (barriers preventing life/intelligence), civilizations destroying themselves, aliens being too far away, choosing to hide (Zoo Hypothesis), or simply that we haven't looked effectively enough, with the core mystery being why the cosmos seems silent despite potential for life.

This video provides a basic explanation of the Fermi Paradox:

2:10

Museum of Science

YouTube · Jan 13, 2025

The Core Conflict

High Probability: Billions of stars, countless planets, vast time for life to evolve. The

Drake Equation suggests many civilizations should exist.

No Evidence: We see no alien megastructures, signals, or probes; the universe seems silent.

This video discusses the core idea of the paradox and why it troubles scientists:

53s

AstroKobi

YouTube · Nov 13, 2024

Potential Solutions (Hypotheses)

We Are Alone/Rare: Life, or intelligent life, is exceptionally rare (Great Filter is behind us).

The Great Filter: A universal hurdle (e.g., self-destruction, resource depletion) prevents civilizations from reaching interstellar capability (Great Filter is ahead of us).

They Are Hiding (Zoo Hypothesis/Dark Forest): Advanced aliens observe us but don't interfere, or they remain silent out of fear of others.

Too Far/Too Different: Vast distances, different communication methods, or civilizations don't last long enough for interaction.

We Haven't Looked Right: SETI efforts are limited; we're not listening effectively.

This video explains some potential solutions to the Fermi Paradox:

0:53

Museum of Science

YouTube · Nov 26, 2024

The Question's Origin

In 1950, Enrico Fermi, discussing UFOs and interstellar travel with colleagues, famously asked, "Where is everybody?" His simple question highlighted the disconnect between expected alien abundance and observed silence, setting the stage for decades of speculation.

This video explains the origins of the Fermi Paradox:

53s

Dr. Paul M. Sutter

YouTube · Mar 28, 2025

Fermi paradox - Wikipedia

The Fermi paradox is the discrepancy between the lack of conclusive evidence of advanced extraterrestrial life and the apparently ...

Wikipedia

The Fermi Paradox

SETI Institute

The Fermi Paradox : r/space - Reddit

Mar 3, 2023 — The Fermi Paradox is the name for the conflict between the high statistical estimates on the probability of aliens, and...

Reddit ·
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Fermi paradox

Wikipedia

[https://en.wikipedia.org › wiki › Fermi_paradox](https://en.wikipedia.org/wiki/Fermi_paradox)

The Fermi paradox is the discrepancy between the lack of conclusive evidence of advanced extraterrestrial life and the apparently high likelihood of its ...

People also ask

What is the Fermi Paradox in simple terms?

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Feedback

What people are saying

12:39

Complex Life May Have Appeared on Earth More Than Once

66K+ views · 1 day ago

John Michael Godier · YouTube

Science communicator & futurist

Are humans rare? I spent my run today on this thought. On the one hand, there are 400 billion suns in our galaxy alone, and trillions of planets. The Fermi Paradox says that it is paradoxical that we have so little evidence of extraterrestrial life. Given the sheer si
1 day ago

Dennis Kennetz · LinkedIn

Machine learning engineer at Oracle

Despite bleak predictions, humanity's search for interstellar life persists

1 month ago

Mark R. Whittington · The Hill
Author published in The Hill

If other people exist beyond the great sea, then where are they? The Fermi Paradox
Somewhere in
1.6K+ reactions · 1 month ago

Science Humor · Facebook
Science humor group

Maybe the universe isn't ignoring us, it's just ordinary. NASA astrophysicist Robin Corbet has proposed a cheeky but surprisingly logical twist on the Fermi Paradox: aliens might exist, but they're not hyperintelligent demigods. They're just a little more advanced, running on what he calls "radical mundanity." Think interstellar civilizations with iPhone 42s instead of warp drives, clever, capable, but still grounded by physics. The Fermi Paradox asks why, in a galaxy bursting with stars and planets, we've never heard from anyone else. Corbet's answer is simple, maybe nobody's capable of the flashy "astro-engineering" we imagine. His new paper, *A Less Terrifying Universe?*, argues that every civilization hits a technological ceiling, limited by energy, resources, and boredom. Dyson spheres and wormholes might sound cool, but they're probably impossible, pointless, or both. Even if there are a hundred thousand alien societies out there, they could be scattered across 100,000 light-
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The Fermi Paradox

SETI Institute
<https://www.seti.org › research › seti-101 › fermi-parad...>
The Fermi Paradox is based on extrapolating vast conclusions from limited observations—similar to believing bears don't exist just because you don't see any ...

Videos
Brian Cox Explains The Fermi Paradox
YouTube · Science Time
Mar 8, 2025
YouTube · Science Time

13:22
The Fermi Paradox: Why haven't we detected other civilizations if there are likely to be many in our galaxy? Possible explanations include self-destruction, the Great Filter, and

the Zoo Hypothesis.

You Don't Understand The Fermi Paradox

YouTube · AstroKobi

Nov 13, 2024

YouTube · AstroKobi

14:57

I'm going to show you the three most promising solutions to the FY Paradox and explain explain something that nearly everybody misses.

5 Fermi Paradox Explanations I Love, 7 That Fall Flat

YouTube · Isaac Arthur

May 31, 2025

YouTube · Isaac Arthur

27:15

I'll be sharing five that I find especially compelling and seven that frankly I could do without or at least I wish they were less popular.

Feedback

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The Fermi Paradox - Where are all the aliens?

Space

<https://www.space.com> › ... › Search for Life

Apr 4, 2025 — The basis of the paradox lies in the idea that there are hundreds of billions of stars in the Milky Way, and with so many there must be other ...

Short videos

2:10

Are We Alone? Fermi Paradox Explained

YouTube · Museum of Science

0:32

What EXACTLY is the Fermi Paradox? #shorts

YouTube · The Science Asylum

1:12

The Fermi Paradox! Explanation of Aliens! #sciencefacts ...

YouTube · Sufiyan Alam

1:47

Is the creepiest explanation for the Fermi Paradox the ...

YouTube · The Planetary Society

1:59

Where Are All the Aliens? The Fermi Paradox Explained ...

YouTube · TopGears

0:54

Is this the creepiest explanation for the Fermi Paradox ...

YouTube · The Planetary Society

0:53

Why Haven't We Found Aliens? Fermi Paradox Explained

YouTube · Museum of Science

1:06

What Is The Fermi Paradox?

YouTube · King RS

0:53

Why haven't we found life elsewhere in the universe? This is ...

Facebook · Museum of Science, Boston

0:59

The Fermi Paradox: Where Is Everyone?

YouTube · Science Fun Facts

More short videos

The Fermi Paradox

Wait But Why

<https://waitbutwhy.com> › 2014/05 › fermi-paradox

May 21, 2014 — The Fermi Paradox: There should be 100000 intelligent alien civilizations in our galaxy — so why haven't we found any of them?

The Fermi Paradox — Where Are All The Aliens? (1/2)

YouTube · Kurzgesagt – In a Nutshell

34.8M+ views · 10 years ago

6:21

The universe is unbelievably big – trillions of stars and even more planets. Soo... there

just has to be life out there, right?

3 key moments in this video

The Fermi Paradox: Where Are All the Aliens?

Britannica

<https://www.britannica.com> › Science › Astronomy

The question that Fermi asked the table became infamous in its simplicity: “Where is everybody?” The room fell silent because, well, nobody had an answer.

A list of solutions to the Fermi Paradox - Henry Oliver

henry-oliver.co.uk

<https://www.henry-oliver.co.uk> › essays › a-list-of-solut...

'Fermi was questioning the feasibility of interstellar travel extraterrestrial civilizations.'

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Fermi paradox

The Fermi Paradox - Wait But Why

With billions of stars out there, where are all the aliens ...

Fermi paradox | Kardashev Scale Wiki | Fandom

The Fermi Paradox

The Fermi paradox is the discrepancy between the lack of conclusive evidence of advanced extraterrestrial life and the apparently high likelihood of its existence.

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From Wikipedia, the free encyclopedia

This article is about the absence of clear evidence of extraterrestrial life. For a type of estimation problem, see Fermi problem.

Fermi's headshot

Enrico Fermi (Los Alamos 1945)

The Fermi paradox is the discrepancy between the lack of conclusive evidence of advanced extraterrestrial life and the apparently high likelihood of its existence.[1][2]

Those affirming the paradox generally conclude that if the conditions required for life to arise from non-living matter are as permissive as the available evidence on Earth indicates, then extraterrestrial life would be sufficiently common such that it would be implausible for it not to have been detected.[3]

The paradox is named after physicist Enrico Fermi, who informally posed the question—often remembered as "Where is everybody?"—during a 1950 conversation at Los Alamos with colleagues Emil Konopinski, Edward Teller, and Herbert York. The paradox first appeared in print in a 1963 paper by Carl Sagan and the paradox has since been fully characterized by scientists. Early formulations of the paradox have also been identified in writings by Bernard Le Bovier de Fontenelle (1686) and Jules Verne (1865), and by Soviet rocket scientist Konstantin Tsiolkovsky.

There have been many attempts to resolve the Fermi paradox,[4][5] such as suggesting

that intelligent extraterrestrial beings are extremely rare, that the lifetime of such civilizations is short, or that they exist but (for various reasons) humans see no evidence.

Chain of reasoning

Some of the facts and hypotheses that together serve to highlight the apparent contradiction:

There are billions of stars in the Milky Way similar to the Sun.[6][7]

With high probability, some of these stars have Earth-like planets orbiting in the habitable zone.[8]

Many of these stars, and hence their planets, are much older than the Sun.[9][10] If Earth-like planets are typical, some may have developed intelligent life long ago. Some of these civilizations may have developed interstellar travel, a step that humans are investigating.[11]

Even at the slow pace of envisioned interstellar travel, the Milky Way galaxy could be completely traversed in a few million years.[12]

Since many of the Sun-like stars are billions of years older than the Sun, the Earth should have already been visited by extraterrestrial civilizations, or at least their probes. [13]

However, there is no convincing evidence that this has happened.[12]

History

Los Alamos conversation

Los Alamos identity badge photo for Emil Konopinski

Los Alamos identity badge photo for Edward Teller

Portrait of Herbert York

Enrico Fermi posed the paradox to fellow physicists Emil Konopinski (left), Edward Teller (middle), and Herbert York (right) at Los Alamos in 1950.

Enrico Fermi was a Nobel Prize-winning physicist who predicted the existence of neutrinos and helped create the first artificial nuclear reactor, an early feat of the Manhattan Project.[14] He was known to pose simple but seemingly unanswerable questions—termed "Fermi questions"—to his colleagues and students, like "How many atoms of Caesar's last breath do you inhale with each lungful of air?"[15]

In 1950,[note 1] Fermi visited Los Alamos National Laboratory in New Mexico and, while walking to the Fuller Lodge for lunch, conversed with fellow physicists Emil Konopinski, Edward Teller, and Herbert York about reports of flying saucers and the feasibility of faster-than-light travel.[18] When the conversation shifted to unrelated topics at the lodge, Fermi blurted a question variously recalled as: "Where is everybody?" (Teller), "Don't you ever wonder where everybody is?" (York), or "But where is everybody?" (Konopinski).[19] According to Teller, "The result of his question was general laughter because of the strange fact that, in spite of Fermi's question coming out of the blue, everybody around the table seemed to understand at once that he was talking about extraterrestrial life." [20]

According to York, Fermi "followed up with a series of calculations on the probability of earthlike planets, the probability of life given an earth, the probability of humans given life, the likely rise and duration of high technology, and so on. He concluded on the basis of such calculations that we ought to have been visited long ago and many times over." [21] However, Teller recalled that Fermi did not elaborate on his question beyond "perhaps a statement that the distances to the next location of living beings may be very great and that, indeed, as far as our galaxy is concerned, we are living somewhere in the sticks, far removed from the metropolitan area of the galactic center." [20] [note 2]

Predecessors

Russian scientist Konstantin Tsiolkovsky at his desk, examining papers

Russian rocket scientist Konstantin Tsiolkovsky

Fermi was not the first to note the paradox. In his 1686 book *Conversations on the Plurality of Worlds*, Bernard Le Bovier de Fontenelle—later the secretary of the French Academy of Sciences—constructs a dialogue in which Fontenelle's claims of "intelligent beings exist in other worlds, for instance the Moon" are refuted by a character who notes that "If this were the case, the Moon's inhabitants would already have come to us before now." [24] This may have inspired a similar discussion in Jules Verne's 1865 novel *Around the Moon*, which has also been identified as an early conceptualization of the Fermi paradox. [25]

Another early formulation Fermi paradox was presented and dissected in the 1930s writings of Russian rocket scientist Konstantin Tsiolkovsky. [26] Although his rocketry work was embraced by the materialist Soviets, his philosophical writings were suppressed and unknown for most of the 20th century. [27] Tsiolkovsky noted that critics refute the existence of advanced extraterrestrial life as such civilizations would have visited humanity or left some detectable evidence. [28] He posed a solution to the paradox: humanity is quarantined by aliens to protect its independent cultural development, which resembles the zoo hypothesis proposed by John Ball. [29]

Popularization

Carl Sagan standing beside a Viking Lander

Carl Sagan, seen here beside a Viking lander, first mentioned the paradox in print.

The Fermi question first appeared in print in a footnote of a 1963 paper by Carl Sagan. [30] Two years later, Stephen Dole noted the dilemma at a symposium—"If there are so many advanced forms of life around, where is everybody?"—but did not attribute it to Fermi. [31] A chapter of *Intelligent Life in the Universe*, co-authored by Sagan and Iosif Shklovsky, was headlined with the Fermi-attributed "Where are they?" [31] The Fermi question also appeared in NASA's 1970 Project Cyclops report, a 1973 book by Sagan, and a 1975 article in *JBIS Interstellar Studies* by David Viewing that first described it as a paradox. [32] [31]

Later that year, Michael Hart published a detailed examination of the paradox in the *Quarterly Journal of the Royal Astronomical Society*. [28] Hart, who concluded that "we are the first civilization in our Galaxy", proposed four broad categories of solutions to the

paradox: those that are physical (a space travel limitation), sociological (aliens choose not to visit Earth), temporal (aliens have not had time to travel to Earth), or that extraterrestrials have already visited.[28][33] His paper sparked significant interest in the paradox among academics and even politicians, with a discussion held in the House of Lords.[34] A seminal response—"Extraterrestrial intelligent beings do not exist"—was written by Frank Tipler, who argued that, if an advanced extraterrestrial civilization existed, their self-replicating spacecraft should have already been detected in the Solar System.[35] The term "Fermi paradox" was coined in a 1977 article by David Stephenson and was widely adopted.[30]

The popularization of the Fermi paradox damaged SETI efforts, and Senator William Proxmire cited Tipler when he spurred the termination of the federally funded NASA SETI program in 1981.[33] According to Robert Gray, the paradox may contribute to a "de facto prohibition on government support for research in a branch of astrobiology".[30]

Criticism

Fermi did not publish anything regarding the paradox, with Sagan once suggesting the quote to be apocryphal.[33][28][note 3] Scientists like Robert Gray have criticized its attribution to Fermi, and alternative terms like the "Hart–Tipler argument" or "Tsiolkovsky–Fermi–Viewing–Hart paradox" have been proposed.[37][38] According to Gray, the current understanding of the paradox misinterprets Fermi's question and subsequent discussion, which was challenging the feasibility of interstellar travel rather than the existence of advanced extraterrestrial life.[39]

Basis

Enrico Fermi (1901–1954)

The Fermi paradox is a conflict between the argument that scale and probability seem to favor intelligent life being common in the universe, and the total lack of evidence of intelligent life having ever arisen anywhere other than on Earth.

The first aspect of the Fermi paradox is a function of the scale or the large numbers involved: there are an estimated 200–400 billion stars in the Milky Way[40] ($2\text{--}4 \times 10^{11}$) and 70 sextillion (7×10^{22}) in the observable universe.[41] Even if intelligent life occurs on only a minuscule percentage of planets around these stars, there might still be a great number of extant civilizations, and if the percentage were high enough it would produce a significant number of extant civilizations in the Milky Way. This assumes the mediocrity principle, by which Earth is a typical planet.

The second aspect of the Fermi paradox is the argument of probability: given intelligent life's ability to overcome scarcity, and its tendency to colonize new habitats, it seems possible that at least some civilizations would be technologically advanced, seek out new resources in space, and colonize their star system and, subsequently, surrounding star systems. Since there is no significant evidence on Earth, or elsewhere in the known

universe, of other intelligent life after 13.8 billion years of the universe's history, there is a conflict requiring a resolution. Some examples of possible resolutions are that intelligent life is rarer than is thought, that assumptions about the general development or behavior of intelligent species are flawed, or, more radically, that the scientific understanding of the nature of the universe is quite incomplete.

The Fermi paradox can be asked in two ways.[note 4] The first is, "Why are no aliens or their artifacts found on Earth, or in the Solar System?". If interstellar travel is possible, even the "slow" kind nearly within the reach of Earth technology, then it would only take from 5 million to 50 million years to colonize the galaxy.[42] This is relatively brief on a geological scale, let alone a cosmological one. Since there are many stars older than the Sun, and since intelligent life might have evolved earlier elsewhere, the question then becomes why the galaxy has not been colonized already. Even if colonization is impractical or undesirable to all alien civilizations, large-scale exploration of the galaxy could be possible by probes. These might leave detectable artifacts in the Solar System, such as old probes or evidence of mining activity, but none of these have been observed.

The second form of the question is "Why are there no signs of intelligence elsewhere in the universe?". This version does not assume interstellar travel, but includes other galaxies as well. For distant galaxies, travel times may well explain the lack of alien visits to Earth, but a sufficiently advanced civilization could potentially be observable over a significant fraction of the size of the observable universe.[43] Even if such civilizations are rare, the scale argument indicates they should exist somewhere at some point during the history of the universe, and since they could be detected from far away over a considerable period of time, many more potential sites for their origin are within range of human observation. It is unknown whether the paradox is stronger for the Milky Way galaxy or for the universe as a whole.[44]

Drake equation

Main article: Drake equation

The theories and principles in the Drake equation are closely related to the Fermi paradox.[45] The equation was formulated by Frank Drake in 1961 in an attempt to find a systematic means to evaluate the numerous probabilities involved in the existence of alien life. The equation is

N
=
R
*
.
f
p
.
n

e

.

f

l

.

f

i

.

f

c

.

L

,

$$N = R_* \cdot f_p \cdot n_e \cdot f_l \cdot f_i \cdot f_c \cdot L,$$

where

N

is the number of technologically advanced civilizations in the Milky Way galaxy, and

N

is asserted to be the product of

R

*

, the rate of formation of stars in the galaxy;

f

p

, the fraction of those stars with planetary systems;

n

e

, the number of planets, per solar system, with an environment suitable for organic life;

f

l

, the fraction of those suitable planets whereon organic life appears;

f

i

, the fraction of life-bearing planets whereon intelligent life appears;

f

c

, the fraction of civilizations that reach the technological level whereby detectable signals may be dispatched; and

L

, the length of time that those civilizations dispatch their signals.

The fundamental problem is that the last four terms (

f_l ,
 f_i ,
 f_c , and
 L
 $\{\displaystyle L\}$) are entirely unknown, rendering statistical estimates impossible.[46]

The Drake equation has been used by both optimists and pessimists, with wildly differing results. The first scientific meeting on the search for extraterrestrial intelligence (SETI), which had 10 attendees including Frank Drake and Carl Sagan, speculated that the number of civilizations was roughly between 1,000 and 100,000,000 civilizations in the Milky Way galaxy.[47] Conversely, Frank Tipler and John D. Barrow used pessimistic numbers and speculated that the average number of civilizations in a galaxy is much less than one.[48] Almost all arguments involving the Drake equation suffer from the overconfidence effect, a common error of probabilistic reasoning about low-probability events, by guessing specific numbers for likelihoods of events whose mechanism is not understood, such as the likelihood of abiogenesis on an Earth-like planet, with estimates varying over many hundreds of orders of magnitude. An analysis that takes into account some of the uncertainty associated with this lack of understanding has been carried out by Anders Sandberg, Eric Drexler and Toby Ord,[46] and suggests "a substantial ex ante probability of there being no other intelligent life in our observable universe".

Great Filter

Main article: Great Filter

The Great Filter, a concept introduced by Robin Hanson in 1996, represents whatever natural phenomena that would make it unlikely for life to evolve from inanimate matter to an advanced civilization.[49][3] The most commonly agreed-upon low probability event is abiogenesis: a gradual process of increasing complexity of the first self-replicating molecules by a randomly occurring chemical process. Other proposed great filters are the emergence of eukaryotic cells[[note 5](#)] or of meiosis or some of the steps involved in the evolution of a brain capable of complex logical deductions.[50]

Astrobiologists Dirk Schulze-Makuch and William Bains, reviewing the history of life on Earth, including convergent evolution, concluded that transitions such as oxygenic photosynthesis, the eukaryotic cell, multicellularity, and tool-using intelligence are likely to occur on any Earth-like planet given enough time. They argue that the Great Filter may be abiogenesis, the rise of technological human-level intelligence, or an inability to settle other worlds because of self-destruction or a lack of resources.[51] Paleobiologist Olev Vinn has suggested that the great filter may have universal biological roots related to evolutionary animal behavior.[52]

Grabby Aliens

Main article: Quiet and loud aliens

In 2021, the concepts of quiet, loud, and grabby aliens were introduced by Hanson et al. The proposed "loud" aliens expand rapidly in a highly detectable way throughout the universe and endure, while "quiet" aliens are hard or impossible to detect and eventually disappear. "Grabby" aliens prevent the emergence of other civilizations in their sphere of influence, which expands at a rate near the speed of light. The authors argue that if loud civilizations are rare, as they appear to be, then quiet civilizations are also rare. The paper suggests that humanity's existing stage of technological development is relatively early in the potential timeline of intelligent life in the universe, as loud aliens would otherwise be observable by astronomers.[53][54]

Earlier in 2013, Anders Sandberg and Stuart Armstrong examined the potential for intelligent life to spread intergalactically throughout the universe and the implications for the Fermi Paradox. Their study suggests that with sufficient energy, intelligent civilizations could potentially colonize the entire Milky Way galaxy within a few million years, and spread to nearby galaxies in a timespan that is cosmologically brief. They conclude that intergalactic colonization appears possible with the resources of a single planetary system and that intergalactic colonization is of comparable difficulty to interstellar colonization, and therefore the Fermi paradox is much sharper than commonly thought.[55]

Critics such as David Kipping have contended that the "Grabby Aliens" model is reliant on unproven assumptions, lacking enough scientific rigor to be empirically falsifiable, and suggested other explanations for the proposed earliness of humans such as planets in M-dwarf systems being uninhabitable. Robin Hanson has responded to these criticisms.[56]

Anthropics

Anthropic reasoning and the question of why we happen to find ourselves as humans creates a number of potential problems for astrobiology. Walter Barta argues that Hanson's grabby aliens model creates an anthropic dilemma. According to Hanson's model, most observers in our reference class should be grabby aliens themselves. This leads to the question of why we do not find ourselves as grabby aliens, but rather as a species confined to a single planet.[57]

Empirical evidence

Main articles: Search for extraterrestrial intelligence and Technosignature

There are two parts of the Fermi paradox that rely on empirical evidence—that there are many potentially habitable planets, and that humans see no evidence of life. The first point, that many suitable planets exist, was an assumption in Fermi's time, but is since supported by the discovery that exoplanets are common. Existing models predict billions of habitable worlds in the Milky Way.[58]

The second part of the paradox, that humans see no evidence of extraterrestrial life, is also an active field of scientific research. This includes both efforts to find any indication of life,[59] and efforts specifically directed to finding intelligent life. These searches have been made since 1960, and several are ongoing.[note 6]

Although astronomers do not usually search for extraterrestrials, they have observed phenomena that they could not immediately explain without positing an intelligent civilization as the source. For example, pulsars, when first discovered in 1967, were called little green men (LGM) because of the precise repetition of their pulses.[60] In all cases, explanations with no need for intelligent life have been found for such observations,[note 7] but the possibility of discovery remains.[61] Proposed examples include asteroid mining that would change the appearance of debris disks around stars, [62] or spectral lines from nuclear waste disposal in stars.[63]

Electromagnetic emissions

Further information: Project Phoenix (SETI), SERENDIP, and Allen Telescope Array

Radio telescopes are often used by SETI projects.

Radio technology and the ability to construct a radio telescope are presumed to be a natural advance for technological species,[64] theoretically creating effects that might be detected over interstellar distances. The careful searching for non-natural radio emissions from space may lead to the detection of alien civilizations. Sensitive alien observers of the Solar System, for example, would note unusually intense radio waves for a G2 star due to Earth's television and telecommunication broadcasts. In the absence of an apparent natural cause, alien observers might infer the existence of a terrestrial civilization. Such signals could be either "accidental" by-products of a civilization, or deliberate attempts to communicate, such as the Arecibo message. It is unclear whether "leakage", as opposed to a deliberate beacon, could be detected by an extraterrestrial civilization. The most sensitive radio telescopes on Earth, as of 2019, would not be able to detect non-directional radio signals (such as broadband) even at a fraction of a light-year away,[65] but other civilizations could hypothetically have much better equipment.[66][67]

A number of astronomers and observatories have attempted and are attempting to detect such evidence, mostly through SETI organizations such as the SETI Institute and Breakthrough Listen. Several decades of SETI analysis have not revealed any unusually bright or meaningfully repetitive radio emissions.[68]

Direct planetary observation

A composite picture of Earth at night, created using data from the Defense Meteorological Satellite Program (DMSP) Operational Linescan System (OLS). Large-scale artificial lighting produced by human civilization is detectable from space. Exoplanet detection and classification is a very active sub-discipline in astronomy; the first candidate terrestrial planet discovered within a star's habitable zone was found in

2007.[69] New refinements in exoplanet detection methods, and use of existing methods from space (such as the Kepler and TESS missions) are starting to detect and characterize Earth-size planets, to determine whether they are within the habitable zones of their stars. Such observational refinements may allow for a better estimation of how common these potentially habitable worlds are.[70]

Conjectures about interstellar probes

Further information: Hart–Tipler conjecture, Von Neumann probe, and Bracewell probe
The Hart–Tipler conjecture is a form of contraposition which states that because no interstellar probes have been detected, there likely is no other intelligent life in the universe, as such life should be expected to eventually create and launch such probes. [71][72] Self-replicating probes could exhaustively explore a galaxy the size of the Milky Way in as little as a million years.[12] If even a single civilization in the Milky Way attempted this, such probes could spread throughout the entire galaxy. Another speculation for contact with an alien probe—one that would be trying to find human beings—is an alien Bracewell probe. Such a hypothetical device would be an autonomous space probe whose purpose is to seek out and communicate with alien civilizations (as opposed to von Neumann probes, which are usually described as purely exploratory). These were proposed as an alternative to carrying a slow speed-of-light dialogue between vastly distant neighbors. Rather than contending with the long delays a radio dialogue would suffer, a probe housing an artificial intelligence would seek out an alien civilization to carry on a close-range communication with the discovered civilization. The findings of such a probe would still have to be transmitted to the home civilization at light speed, but an information-gathering dialogue could be conducted in real time.[73]

Direct exploration of the Solar System has yielded no evidence indicating a visit by aliens or their probes. Detailed exploration of areas of the Solar System where resources would be plentiful may yet produce evidence of alien exploration,[74][75] though the entirety of the Solar System is relatively vast and difficult to investigate. Attempts to signal, attract, or activate hypothetical Bracewell probes in Earth's vicinity have not succeeded.[76]

Searches for stellar-scale artifacts

Further information: Dyson sphere, Stellar engine, and Kardashev scale

A variant of the speculative Dyson sphere. Such large-scale artifacts would drastically alter the spectrum of a star.

In 1959, Freeman Dyson observed that every developing human civilization constantly increases its energy consumption, and he conjectured that a civilization might try to harness a large part of the energy produced by a star. He proposed a hypothetical "Dyson sphere" as a means: a shell or cloud of objects enclosing a star to absorb and utilize as much radiant energy as possible. Such a feat of astroengineering would drastically alter the observed spectrum of the star involved, changing it at least partly from the normal emission lines of a natural stellar atmosphere to those of black-body

radiation, probably with a peak in the infrared. Dyson speculated that advanced alien civilizations might be detected by examining the spectra of stars and searching for such an altered spectrum.[77][78][79]

There have been attempts to find evidence of Dyson spheres that would alter the spectra of their core stars.[80] Direct observation of thousands of galaxies has shown no explicit evidence of artificial construction or modifications.[78][79][81][82] In October 2015, there was speculation that a dimming of light from star KIC 8462852, observed by the Kepler space telescope, could have been a result of such a Dyson sphere under construction.[83][84] However, in 2018, further observations determined that the amount of dimming varied by the frequency of the light, pointing to dust, rather than an opaque object such as a Dyson sphere, as the cause of the dimming.[85][86]

Hypothetical explanations for the paradox

Rarity of intelligent life

Extraterrestrial life is rare or non-existent

Main articles: Rare Earth hypothesis and Firstborn hypothesis

Those who think that intelligent extraterrestrial life is (nearly) impossible argue that the conditions needed for the evolution of life—or at least the evolution of biological complexity—are rare or even unique to Earth. Under this assumption, called the rare Earth hypothesis, a rejection of the mediocrity principle, complex multicellular life is regarded as exceedingly unusual.[87]

The rare Earth hypothesis argues that the evolution of biological complexity requires a host of fortuitous circumstances, such as a galactic habitable zone, a star and planet(s) having the requisite conditions, such as enough of a continuous habitable zone, the advantage of a giant guardian like Jupiter and a large moon, conditions needed to ensure the planet has a magnetosphere and plate tectonics,[88] the chemistry of the lithosphere, atmosphere, and oceans, the role of "evolutionary pumps" such as massive glaciation and rare bolide impacts. Perhaps most importantly, advanced life needs whatever it was that led to the transition of (some) prokaryotic cells to eukaryotic cells, sexual reproduction and the Cambrian explosion.

In his book *Wonderful Life* (1989), Stephen Jay Gould suggested that if the "tape of life" were rewound to the time of the Cambrian explosion, and one or two tweaks made, human beings probably never would have evolved. Other thinkers such as Fontana, Buss, and Kauffman have written about the self-organizing properties of life.[89]

Extraterrestrial intelligence is rare or non-existent

It is possible that even if complex life is common, intelligence (and consequently civilizations) is not.[50] While there are remote sensing techniques that could perhaps detect life-bearing planets without relying on the signs of technology,[90][91] none of them have the ability to determine if any detected life is intelligent. This is sometimes referred to as the "algae vs. alumnae" problem.[92]

Charles Lineweaver states that when considering any extreme trait in an animal, intermediate stages do not necessarily produce "inevitable" outcomes. For example, large brains are no more "inevitable", or convergent, than are the long noses of animals such as armadillos and elephants. As he points out, "dolphins have had ~20 million years to build a radio telescope and have not done so".[50] In addition, Rebecca Boyle points out that of all the species that have evolved in the history of life on the planet Earth, only one—human beings and only in the beginning stages—has ever become space-faring.[93]

Extraterrestrial intelligence is relatively new

Main article: Firstborn hypothesis

Given that the expected lifespan of the universe is at least one trillion years and the age of the universe is around 14 billion years, it is possible that humans have emerged at or near the earliest possible opportunity for intelligent life to evolve. Avi Loeb, an astrophysicist and cosmologist, has suggested that Earth may be a very early example of a life-bearing planet and that life-bearing planets may be more likely trillions of years from now. He has put forward the view that the Universe has only recently reached a state in which life is possible and this is the reason humanity has not detected extraterrestrial life. The firstborn hypothesis posits that humans are the first, or one of the first, intelligent species to evolve. Therefore, many intelligent species may eventually exist, but few, if any, currently do. Moreover, it is possible that said species, even if they already exist, are developing more slowly, or have more limited resources on their home world, meaning that they may take longer than humans have to achieve spaceflight.

Periodic extinction by natural events

See also: Global catastrophic risk and Neocatastrophism

An asteroid impact may trigger an extinction event.

New life might commonly die out due to runaway heating or cooling on their fledgling planets.[94] On Earth, there have been numerous major extinction events that destroyed the majority of complex species alive at the time; the extinction of the non-avian dinosaurs is the best known example. These are thought to have been caused by events such as impact from a large asteroid, massive volcanic eruptions, or astronomical events such as gamma-ray bursts.[95] It may be the case that such extinction events are common throughout the universe and periodically destroy intelligent life, or at least its civilizations, before the species is able to develop the technology to communicate with other intelligent species.[96]

However, the chances of extinction by natural events may be very low on the scale of a civilization's lifetime. Based on an analysis of impact craters on Earth and the Moon, the average interval between impacts large enough to cause global consequences (like the Chicxulub impact) is estimated to be around 100 million years.[97]

Evolutionary explanations

Intelligent alien species have not developed advanced technologies

Le Moustier Neanderthals (Charles R. Knight, 1920)

It may be that while alien species with intelligence exist, they are primitive or have not reached the level of technological advancement necessary to communicate. Along with non-intelligent life, such civilizations would also be very difficult to detect.[92] A trip using conventional rockets would take hundreds of thousands of years to reach the nearest stars.[98]

To skeptics, the fact that over the history of life on the Earth, only one species has developed a civilization to the point of being capable of spaceflight, and this only in the early stages, lends credence to the idea that technologically advanced civilizations are rare in the universe.[99]

It is the nature of intelligent life to destroy itself
See also: Technological utopianism § Criticisms

A 23-kiloton tower shot called BADGER, fired as part of the Operation Upshot–Knothole nuclear test series

This is the argument that technological civilizations may usually or invariably destroy themselves before or shortly after developing radio or spaceflight technology. The astrophysicist Sebastian von Hoerner stated that the progress of science and technology on Earth was driven by two factors—the struggle for domination and the desire for an easy life. The former potentially leads to complete destruction, while the latter may lead to biological or mental degeneration.[100] Possible means of annihilation via major global issues, where global interconnectedness actually makes humanity more vulnerable than resilient,[101] are many,[102] including war, accidental environmental contamination or damage, the development of biotechnology,[103] synthetic life like mirror life,[104] resource depletion, climate change,[105] or artificial intelligence. This general theme is explored both in fiction and in scientific hypotheses.[106]

In 1966, Sagan and Shklovskii speculated that technological civilizations will either tend to destroy themselves within a century of developing interstellar communicative capability or master their self-destructive tendencies and survive for billion-year timescales.[107] Self-annihilation may also be viewed in terms of thermodynamics: insofar as life is an ordered system that can sustain itself against the tendency to disorder, Stephen Hawking's "external transmission" or interstellar communicative phase, where knowledge production and knowledge management is more important than transmission of information via evolution, may be the point at which the system becomes unstable and self-destructs.[108][109] Here, Hawking emphasizes self-design of the human genome (transhumanism) or enhancement via machines (e.g., brain–computer interface) to enhance human intelligence and reduce aggression, without which he implies human civilization may be too stupid collectively to survive an increasingly unstable system. For instance, the development of technologies during the "external transmission" phase, such as weaponization of artificial general intelligence or antimatter, may not be met by concomitant increases in human ability to manage its own

inventions. Consequently, disorder increases in the system: global governance may become increasingly destabilized, worsening humanity's ability to manage the possible means of annihilation listed above, resulting in global societal collapse.

A less theoretical example might be the resource-depletion issue on Polynesian islands, of which Easter Island is only the best known. David Brin points out that during the expansion phase from 1500 BC to 800 AD there were cycles of overpopulation followed by what might be called periodic cullings of adult males through war or ritual. He writes, "There are many stories of islands whose men were almost wiped out—sometimes by internal strife, and sometimes by invading males from other islands." [110]

Using extinct civilizations such as Easter Island as models, a study conducted in 2018 by Adam Frank et al. posited that climate change induced by "energy intensive" civilizations may prevent sustainability within such civilizations, thus explaining the paradoxical lack of evidence for intelligent extraterrestrial life. Based on dynamical systems theory, the study examined how technological civilizations (exo-civilizations) consume resources and the feedback effects this consumption has on their planets and its carrying capacity. According to Adam Frank "[t]he point is to recognize that driving climate change may be something generic. The laws of physics demand that any young population, building an energy-intensive civilization like ours, is going to have feedback on its planet. Seeing climate change in this cosmic context may give us better insight into what's happening to us now and how to deal with it." [111] Generalizing the Anthropocene, their model produces four different outcomes:

Possible trajectories of anthropogenic climate change in a model by Frank et al., 2018
Die-off: A scenario where the population grows quickly, surpassing the planet's carrying capacity, which leads to a peak followed by a rapid decline. The population eventually stabilizes at a much lower equilibrium level, allowing the planet to partially recover.

Sustainability: A scenario where civilizations successfully transition from high-impact resources (like fossil fuels) to sustainable ones (like solar energy) before significant environmental degradation occurs. This allows the civilization and planet to reach a stable equilibrium, avoiding catastrophic effects.

Collapse Without Resource Change: In this trajectory, the population and environmental degradation increase rapidly. The civilization does not switch to sustainable resources in time, leading to a total collapse where a tipping point is crossed and the population drops.

Collapse With Resource Change: Similar to the previous scenario, but in this case, the civilization attempts to transition to sustainable resources. However, the change comes too late, and the environmental damage is irreversible, still leading to the civilization's collapse. [112][113]

Only one intelligent species can exist in a given region of space

See also: Berserker hypothesis, Dark forest hypothesis, Technological singularity, and Von Neumann probe

Another hypothesis is that an intelligent species beyond a certain point of technological

capability will destroy other intelligent species as they appear, perhaps by using self-replicating probes. Science fiction writer Fred Saberhagen has explored this idea in his Berserker series, as has physicist Gregory Benford[114] and also, science fiction writer Greg Bear in his The Forge of God novel,[115] and later Liu Cixin in his The Three-Body Problem series.

A species might undertake such extermination out of expansionist motives, greed, paranoia, or aggression. In 1981, cosmologist Edward Harrison argued that such behavior would be an act of prudence: an intelligent species that has overcome its own self-destructive tendencies might view any other species bent on galactic expansion as a threat.[116] It has also been suggested that a successful alien species would be a superpredator, as are humans.[117][118] Another possibility invokes the "tragedy of the commons" and the anthropic principle: the first lifeform to achieve interstellar travel will necessarily (even if unintentionally) prevent competitors from arising, and humans simply happen to be first.[119][120]

Civilizations only broadcast detectable signals for a brief period of time
It may be that alien civilizations are detectable through their radio emissions for only a short time, reducing the likelihood of spotting them. The usual assumption is that civilizations outgrow radio through technological advancement.[121] However, there could be other leakage such as that from microwaves used to transmit power from solar satellites to ground receivers.[122] Regarding the first point, in a 2006 Sky & Telescope article, Seth Shostak wrote, "Moreover, radio leakage from a planet is only likely to get weaker as a civilization advances and its communications technology gets better. Earth itself is increasingly switching from broadcasts to leakage-free cables and fiber optics, and from primitive but obvious carrier-wave broadcasts to subtler, hard-to-recognize spread-spectrum transmissions." [123]

More hypothetically, advanced alien civilizations may evolve beyond broadcasting at all in the electromagnetic spectrum and communicate by technologies not developed or used by mankind.[124] Some scientists have hypothesized that advanced civilizations may send neutrino signals.[125] If such signals exist, they could be detectable by neutrino detectors that are as of 2009 under construction for other goals.[126]

Alien life may be too incomprehensible

Microwave window as seen by a ground-based system. From NASA report SP-419:
SETI – the Search for Extraterrestrial Intelligence

Another possibility is that human theoreticians have underestimated how much alien life might differ from that on Earth. Aliens may be psychologically unwilling to attempt to communicate with human beings. Perhaps human mathematics is parochial to Earth and not shared by other life,[127] though others argue this can only apply to abstract math since the math associated with physics must be similar (in results, if not in methods).[128]

In his 2009 book, SETI scientist Seth Shostak wrote, "Our experiments [such as plans to use drilling rigs on Mars] are still looking for the type of extraterrestrial that would have appealed to Percival Lowell [astronomer who believed he had observed canals on Mars]."[129]

Physiology might also be a communication barrier. Carl Sagan speculated that an alien species might have a thought process orders of magnitude slower (or faster) than that of humans.[130] A message broadcast by that species might seem like random background noise to humans, and therefore go undetected.

Paul Davies stated that 500 years ago the very idea of a computer doing work merely by manipulating internal data may not have been viewed as a technology at all. He writes, "Might there be a still higher level [...] If so, this 'third level' would never be manifest through observations made at the informational level, still less the matter level. There is no vocabulary to describe the third level, but that doesn't mean it is non-existent, and we need to be open to the possibility that alien technology may operate at the third level, or maybe the fourth, fifth [...] levels."[131]

Arthur C. Clarke hypothesized that "our technology must still be laughably primitive; we may well be like jungle savages listening for the throbbing of tom-toms, while the ether around them carries more words per second than they could utter in a lifetime".[132] Another thought is that technological civilizations invariably experience a technological singularity and attain a post-biological character.[133]

Sociological explanations

Expansionism is not the cosmic norm

In response to Tipler's idea of self-replicating probes, Stephen Jay Gould wrote, "I must confess that I simply don't know how to react to such arguments. I have enough trouble predicting the plans and reactions of the people closest to me. I am usually baffled by the thoughts and accomplishments of humans in different cultures. I'll be damned if I can state with certainty what some extraterrestrial source of intelligence might do."[134] [135]

Alien species may have only settled part of the galaxy

According to a study by Frank et al., advanced civilizations may not colonize everything in the galaxy due to their potential adoption of steady states of expansion. This hypothesis suggests that civilizations might reach a stable pattern of expansion where they neither collapse nor aggressively spread throughout the galaxy.[136] A February 2019 article in Popular Science states, "Sweeping across the Milky Way and establishing a unified galactic empire might be inevitable for a monolithic super-civilization, but most cultures are neither monolithic nor super—at least if our experience is any guide."[137] Astrophysicist Adam Frank, along with co-authors such as astronomer Jason Wright, ran a variety of simulations in which they varied such factors as settlement lifespans, fractions of suitable planets, and recharge times between launches. They found many of their simulations seemingly resulted in a "third category"

in which the Milky Way remains partially settled indefinitely.[137] The abstract to their 2019 paper states, "These results break the link between Hart's famous 'Fact A' (no interstellar visitors on Earth now) and the conclusion that humans must, therefore, be the only technological civilization in the galaxy. Explicitly, our solutions admit situations where our current circumstances are consistent with an otherwise settled, steady-state galaxy." [136]

An alternative scenario is that long-lived civilizations may only choose to colonize stars during closest approach. As low mass K- and M-type dwarfs are by far the most common types of main sequence stars in the Milky Way, they are more likely to pass close to existing civilizations. These stars have longer life spans, which may be preferred by such a civilization. Interstellar travel capability of 0.3 light years is theoretically sufficient to colonize all M-dwarfs in the galaxy within 2 billion years. If the travel capability is increased to 2 light years, then all K-dwarfs can be colonized in the same time frame.[138]

Alien species may isolate themselves in virtual worlds

Avi Loeb suggests that one possible explanation for the Fermi paradox is virtual reality technology. Individuals of extraterrestrial civilizations may prefer to spend time in virtual worlds or metaverses that have different physical law constraints as opposed to focusing on colonizing planets.[139] Nick Bostrom suggests that some advanced beings may divest themselves entirely of physical form, create massive artificial virtual environments, transfer themselves into these environments through mind uploading, and exist totally within virtual worlds, ignoring the external physical universe.[140]

It may be that intelligent alien life develops an "increasing disinterest" in their outside world.[141][page needed] Possibly any sufficiently advanced society will develop highly engaging media and entertainment well before the capacity for advanced space travel, with the rate of appeal of these social contrivances being destined, because of their inherent reduced complexity, to overtake any desire for complex, expensive endeavors such as space exploration and communication. Once any sufficiently advanced civilization becomes able to master its environment, and most of its physical needs are met through technology, various "social and entertainment technologies", including virtual reality, are postulated to become the primary drivers and motivations of that civilization.[142]

Artificial intelligence may not be aggressively expansionist

See also: Existential risk from artificial general intelligence

While artificial intelligence supplanting its creators could only deepen the Fermi paradox, such as through enabling the colonizing of the galaxy through self-replicating probes, it is also possible that after replacing its creators, artificial intelligence either doesn't expand or endure for a variety of reasons.[143] Michael A. Garrett has suggested that biological civilizations may universally underestimate the speed that AI systems progress, and not react to it in time, thus making it a possible great filter. He also argues that this could make the longevity of advanced technological civilizations less than 200

years, thus explaining the great silence observed by SETI.[144]

Economic explanations

Lack of resources needed to physically spread throughout the galaxy

See also: Project Daedalus, Project Orion (nuclear propulsion), and Project Longshot

The ability of an alien culture to colonize other star systems is based on the idea that interstellar travel is technologically feasible. While the existing understanding of physics rules out the possibility of faster-than-light travel, it appears that there are no major theoretical barriers to the construction of "slow" interstellar ships, even though the engineering required is considerably beyond existing human capabilities. This idea underlies the concept of the Von Neumann probe and the Bracewell probe as a potential evidence of extraterrestrial intelligence.

It is possible, however, that scientific knowledge cannot properly gauge the feasibility and costs of such interstellar colonization. Theoretical barriers may not yet be understood, and the resources needed may be so great as to make it unlikely that any civilization could afford to attempt it. Even if interstellar travel and colonization are possible, they may be difficult, leading to a more gradual pace of colonization based on percolation.[145][146]

Colonization efforts may not occur as an unstoppable hyper-aggressive rush, but rather as an uneven tendency to "percolate" outwards, within an eventual slowing and termination of the effort given the enormous costs involved and the expectation that colonies will inevitably develop a culture and civilization of their own. Colonization may thus occur in "clusters", with large areas remaining uncolonized at any one time, and planets only restarting the colonization process when their populations begin to outstrip their world's carrying capacity.[145][146]

Information is cheaper to transmit than matter is to transfer

If a human-capability machine intelligence is possible, and if it is possible to transfer such constructs over vast distances and rebuild them on a remote machine, then it might not make strong economic sense to travel the galaxy by spaceflight. Louis K. Scheffer calculates the cost of radio transmission of information across space to be cheaper than spaceflight by a factor of 10⁸–10¹⁷. For a machine civilization, the costs of interstellar travel are therefore enormous compared to the more efficient option of sending computational signals across space to already established sites. After the first civilization has physically explored or colonized the galaxy, as well as sent such machines for easy exploration, then any subsequent civilizations, after having contacted the first, may find it cheaper, faster, and easier to explore the galaxy through intelligent mind transfers to the machines built by the first civilization. However, since a star system needs only one such remote machine, and the communication is most likely highly directed, transmitted at high-frequencies, and at a minimal power to be economical, such signals would be hard to detect from Earth.[147]

By contrast, in economics the counter-intuitive Jevons paradox implies that higher

productivity results in higher demand. In other words, increased economic efficiency results in increased economic growth. For example, increased renewable energy has the risk of not directly resulting in declining fossil fuel use, but rather additional economic growth as fossil fuels instead are directed to alternative uses. Thus, technological innovation makes human civilization more capable of higher levels of consumption, as opposed to its existing consumption being achieved more efficiently at a stable level. [148]

Other species' home planets cannot support industrial economies
Amedeo Balbi and Adam Frank propose the concept of an "oxygen bottleneck" for the emergence of the industrial production necessary for spaceflight. The "oxygen bottleneck" refers to the critical level of atmospheric oxygen necessary for fire and combustion. Earth's atmospheric oxygen concentration is about 21%, but has been much lower in the past and may also be on many exoplanets. The authors argue that while the threshold of oxygen required for the existence of complex life and ecosystems is relatively low, industrial processes which are necessary precursors to spaceflight, particularly metal smelting and many forms of electricity generation, require higher oxygen concentrations of at least some 18%. A planet with oxygen sufficient to support intelligent life but not to develop advanced metallurgy would be technologically gated by its extremely limited industrial capabilities at a level likely incapable of supporting spaceflight. Thus, the presence of high levels of oxygen in a planet's atmosphere is not only a potential biosignature but also a critical factor in the emergence of detectable technological civilizations.[149]

Another hypothesis in this category is the "waterworlds hypothesis". According to author and scientist David Brin: "it turns out that our Earth skates the very inner edge of our sun's continuously habitable—or 'Goldilocks'—zone. And Earth may be anomalous. It may be that because we are so close to our sun, we have an anomalously oxygen-rich atmosphere, and we have anomalously little ocean for a water world. In other words, 32 percent continental mass may be high among water worlds..."[150] Brin continues, "In which case, the evolution of creatures like us, with hands and fire and all that sort of thing, may be rare in the galaxy. In which case, when we do build starships and head out there, perhaps we'll find lots and lots of life worlds, but they're all like Polynesia. We'll find lots and lots of intelligent lifeforms out there, but they're all dolphins, whales, squids, who could never build their own starships. What a perfect universe for us to be in, because nobody would be able to boss us around, and we'd get to be the voyagers, the Star Trek people, the starship builders, the policemen, and so on."[150]

Intelligent alien species have not developed advanced technologies

Le Moustier Neanderthals (Charles R. Knight, 1920)

It may be that while alien species with intelligence exist, they are primitive or have not reached the level of technological advancement necessary to communicate. Along with non-intelligent life, such civilizations would also be very difficult to detect from Earth.[92] A trip using conventional rockets would take hundreds of thousands of years to reach

the nearest stars.[98]

To skeptics, the fact that over the history of life on the Earth, only one species has developed a civilization to the point of being capable of spaceflight, and this only in the early stages, lends credence to the idea that technologically advanced civilizations are rare in the universe.[99]

Developing practical spaceflight technology is very difficult or expensive
The rapid increase of scientific and technological progress seen in the 18th to 20th centuries (the Industrial Revolution), compared to earlier eras, led to the common assumption that such progress will continue at exponential rates as time goes by, eventually leading to the progress level required for space exploration. The "universal limit to technological development" (ULTD) hypothesis proposes that there is a limit to the potential growth of a civilization, and that this limit may be placed well below the point required for space exploration. Such limits may be based on the enormous strain spaceflight may put on a planet's resources, physical limitations (such as faster-than-light travel being impossible), and even limitations based on the species' own biology.
[151]

Discovering extraterrestrial life is very difficult

Humans are not listening properly

There are some assumptions that underlie the SETI programs that may cause searchers to miss signals that exist. Extraterrestrials might, for example, transmit signals that have a very high or low data rate, or employ unconventional (in human terms) frequencies, which would make them hard to distinguish from background noise. Signals might be sent from non-main sequence star systems that humans search with lower priority; our programs assume that most alien life will be orbiting Sun-like stars.[152]

Radio signals cannot be straightforwardly detected at interstellar distances

The greatest challenge is the sheer size of the radio search needed to look for signals (effectively spanning the entire observable universe), the limited amount of resources committed to SETI, and the sensitivity of modern instruments. SETI estimates, for instance, that with a radio telescope as sensitive as the Arecibo Observatory, Earth's television and radio broadcasts would only be detectable at distances up to 0.3 light-years, less than 1/10 the distance to the nearest star. A signal is much easier to detect if it consists of a deliberate, powerful transmission directed at Earth. Such signals could be detected at ranges of hundreds to tens of thousands of light-years distance.[153]

However, this means that detectors must be listening to an appropriate range of frequencies, and be in that region of space to which the beam is being sent. Many SETI searches assume that extraterrestrial civilizations will be broadcasting a deliberate signal, like the Arecibo message, in order to be found. Moreover, as human communication technology has advanced, humans have reduced the use of broadband radio transmissions in favor of more efficient and higher-bandwidth methods such as satellite communication and fibre optics. It may be that alien civilizations, having, as we have, largely moved past high-power radio broadcasting, producing very few, if any,

detectable transmissions.

Thus, to detect alien civilizations through their radio emissions, Earth observers need very sensitive instruments, and moreover must hope that:

- 1) Aliens have developed radio technology, and,
- 2) Aliens use radio as a primary means of communication, and,
- 3) For reasons unknown, their transmitters are orders of magnitude more powerful than ours, or they are deliberately broadcasting high-power radio signals towards Earth as part of their own efforts to contact other civilizations, and,
- 4) We are listening at the right frequency, at the right time, and,
- 5) We recognize their transmission as an attempt at communication.

Humans have not listened for long enough

Humanity's ability to detect intelligent extraterrestrial life has existed for only a very brief period—from 1937 onwards, if the invention of the radio telescope is taken as the dividing line—and *Homo sapiens* is a geologically recent species. The whole period of modern human existence to date is a very brief period on a cosmological scale, and radio transmissions have only been propagated since 1895. Thus, it remains possible that human beings have neither existed long enough nor made themselves sufficiently detectable to be found by extraterrestrial intelligence.[154]

Intelligent life may be too far away

NASA's conception of the Terrestrial Planet Finder

It may be that non-colonizing technologically capable alien civilizations exist, but that they are simply too far apart for meaningful two-way communication.[155] Sebastian von Hoerner estimated the average duration of civilization at 6,500 years and the average distance between civilizations in the Milky Way at 1,000 light years.[100] If two civilizations are separated by several thousand light-years, it is possible that one or both cultures may become extinct before meaningful dialogue can be established. Human searches may be able to detect their existence, but communication will remain impossible because of distance. It has been suggested that this problem might be ameliorated somewhat if contact and communication is made through a Bracewell probe. In this case at least one partner in the exchange may obtain meaningful information. Alternatively, a civilization may simply broadcast its knowledge, and leave it to the receiver to make what they may of it. This is similar to the transmission of information from ancient civilizations to the present,[156] and humanity has undertaken similar activities like the Arecibo message, which could transfer information about Earth's intelligent species, even if it never yields a response or does not yield a response in time for humanity to receive it. It is possible that observational signatures of

self-destroyed civilizations could be detected, depending on the destruction scenario and the timing of human observation relative to it.[157]

A related speculation by Sagan and Newman suggests that if other civilizations exist, and are transmitting and exploring, their signals and probes simply have not arrived yet, i.e. that Humans are a relatively early civilization.[158] However, critics have noted that this is unlikely, since it requires that humanity's advancement has occurred at a very special point in time, while the Milky Way is in transition from empty to full. This is a tiny fraction of the lifespan of a galaxy under ordinary assumptions, so the likelihood that humanity is in the midst of this transition is considered low in the paradox.[159] In 2021, Hanson et al. reconsidered this likelihood and concluded it is indeed plausible when assuming that many civilizations are "grabby", i.e. displace other civilizations. Under this assumption there is a selection effect of the sort that provided we exist and are not (yet) destroyed by grabby aliens, we are very unlikely to observe aliens. Specifically, grabby aliens imply a typical civilizational expansion rate at nearly the speed of light because otherwise many other civilizations would be visible. The transition time between detection of an alien technosignature and extinction would be vanishingly short in cosmological timeframes, making it likely we are before that time period.[53]

Some SETI skeptics may also believe that humanity is at a very special point of time—specifically, a transitional period from no space-faring societies to one space-faring society, namely that of human beings.[159]

Intelligent life exists buried below the surfaces of ice planets

Planetary scientist Alan Stern put forward the idea that there could be a number of worlds with subsurface oceans (such as Jupiter's Europa or Saturn's Enceladus). The surface would provide a large degree of protection from such things as cometary impacts and nearby supernovae, as well as creating a situation in which a much broader range of orbital configurations are capable of supporting life. Life, and potentially intelligence and civilization, could evolve below the surface of such a planet, but be very hard to detect, insofar as it is generally only possible to observe the surface of planets from space. Stern states, "If they have technology, and let's say they're broadcasting, or they have city lights or whatever—we can't see it in any part of the spectrum, except maybe very-low-frequency [radio]."[160][161] Moreover, such a civilization may have great difficulty getting to space, insofar as even getting to the surface of their world could present a considerable engineering challenge involving tunneling through many kilometres of ice. This may severely hamper their ability to communicate with us.

Advanced civilizations may limit their search for life to technological signatures

If life is abundant in the universe but the cost of space travel is high, an advanced civilization may choose to focus its search not on signs of life in general, but on those of other advanced civilizations, and specifically on radio signals. Since humanity has only recently begun to use radio communication, its signals may have yet to arrive to other inhabited planets, and if they have, probes from those planets may have yet to arrive on Earth.[162]

Willingness to communicate

Everyone is listening but no one is transmitting

Alien civilizations might be technically capable of contacting Earth, but could be only listening instead of transmitting.[163] If all or most civilizations act in the same way, the galaxy could be full of civilizations eager for contact, but everyone is listening and no one is transmitting. This is the so-called SETI Paradox.[164] The only civilization known, humanity, does not explicitly transmit, except for a few small efforts.[163]

Alien governments are choosing not to respond

Even these limited efforts, and certainly any attempt to expand them, are controversial. [165] It is not even clear humanity would respond to a detected signal—the official policy within the SETI community[166] is that "[no] response to a signal or other evidence of extraterrestrial intelligence should be sent until appropriate international consultations have taken place". However, given the possible impact of any reply,[167] it may be very difficult to obtain any consensus on whether to reply, and if so, who would speak and what they would say. It is therefore quite possible that an alien civilization led by cautious decision-makers might conclude that not responding is the soundest option. Moreover, as the only observed civilization does not have a planetary central government capable of making a binding decision about a response, alien civilizations, themselves divided into various political units without a central decision-making authority, may be aware of our existence and technically capable of responding, but cannot agree on whether and/or how to do so.

Communication is dangerous

See also: Dark forest hypothesis

An alien civilization might feel it is too dangerous to communicate, either for humanity or for them. It is argued that when very different civilizations have met on Earth, the results have often been disastrous for one side or the other, and the same may well apply to interstellar contact.[168] Even contact at a safe distance could lead to infection by computer code[169] or even ideas themselves.[170] Perhaps prudent civilizations actively hide not only from Earth but from everyone, out of fear of other civilizations.[171]

Perhaps the Fermi paradox itself, however aliens may conceive of it, is the reason for any civilization to avoid contact with other civilizations, even if no other obstacles existed. From any one civilization's point of view, it would be unlikely for them to be the first ones to make first contact. According to this reasoning, it is likely that previous civilizations faced fatal problems upon first contact and doing so should be avoided. So perhaps every civilization keeps quiet because of the possibility that there is a real reason for others to do so.[172]

In 1987, science fiction author Greg Bear explored this concept in his novel *The Forge of God*. [173] In *The Forge of God*, humanity is likened to a baby crying in a hostile forest: "There once was an infant lost in the woods, crying its heart out, wondering why no one answered, drawing down the wolves." One of the characters explains, "We've

been sitting in our tree chirping like foolish birds for over a century now, wondering why no other birds answered. The galactic skies are full of hawks, that's why. Planetisms that don't know enough to keep quiet, get eaten." [174]

In Liu Cixin's 2008 novel *The Dark Forest*, the author proposes a literary explanation for the Fermi paradox in which countless alien civilizations exist, but are both silent and paranoid, destroying any nascent lifeforms loud enough to make themselves known. [175] This is because any other intelligent life may represent a future threat. As a result, Liu's fictional universe contains a plethora of quiet civilizations which do not reveal themselves, as in a "dark forest"...filled with "armed hunter(s) stalking through the trees like a ghost". [176][177][178] This idea has come to be known as the dark forest hypothesis. [179][180][181]

Earth is deliberately being avoided

Main article: Zoo hypothesis

The zoo hypothesis states that intelligent extraterrestrial life exists and does not contact life on Earth to allow for its natural evolution and development as a sort of cosmic closed nature reserve. [182] A variation on the zoo hypothesis is the laboratory hypothesis, where humanity has been or is being subject to experiments, [182][4] with Earth or the Solar System effectively serving as a laboratory. The zoo hypothesis may break down under the uniformity of motive flaw: all it takes is a single culture or civilization (or even a faction or rogue actor within one) to decide to act contrary to the interplanetary consensus, and the probability of such a violation of hegemony increases with the number of civilizations, [42][183] tending not towards a galactic league with a single policy towards Earth, but towards multiple competing factions. [184] However, if artificial superintelligences are paramount in galactic politics, and such intelligences tend towards consolidation behind a central authority, then this would at least partially address the uniformity of motive flaw by dissuading rogue behavior. [185]

Analysis of the inter-arrival times between civilizations in the galaxy based on common astrobiological assumptions suggests that the initial civilization would have a commanding lead over the later arrivals, inasmuch as it has had time to assert control over resources, and settle the best planets (assuming similar biological needs to competitors). As such, it may have established what has been termed the zoo hypothesis through force or as a galactic or universal norm and the resultant "paradox" by a cultural founder effect with or without the continued activity of the founder. [186] Some colonization scenarios predict spherical expansion across star systems, with continued expansion coming from the systems just previously settled. It has been suggested that this would cause a strong selection process among colonists, favoring cultural, biological, or political adaptation to living aboard spacecraft or space habitats for long periods of time; as a result, they may only settle a very limited number of the highest-quality planets, or simply stay aboard their ships and forgo planets entirely. [187] This may result in a lack of interest in colonization, instead focusing on planets only as a destructible source of non-renewable resources. Alternatively, they may have an ethic of protection for "nursery worlds", and protect them without intervening. [187] Moreover,

having developed spaceborne habitation sufficient to support their needs, they may obtain resources through asteroid mining and mostly ignore terrestrial worlds insofar as they require a much greater expenditure of fuel and resources to make it to land on for mining compared to smaller objects.

It is possible that a civilization advanced enough to travel between planetary systems could be actively visiting or observing Earth while remaining undetected or unrecognized.[188] Following this logic, and building on arguments that other proposed solutions to the Fermi paradox may be implausible, Ian Crawford and Dirk Schulze-Makuch[189] have argued that technological civilisations are either very rare in the Galaxy or are deliberately hiding from us.

Earth is deliberately being isolated

Main article: Planetarium hypothesis

A related idea to the zoo hypothesis is that, beyond a certain distance, the perceived universe is a simulated reality. The planetarium hypothesis[190] speculates that beings may have created this simulation so that the universe appears to be empty of other life.

Conspiracy theories: alien life is already here, unacknowledged and/or deliberately concealed

Main article: Extraterrestrial UFO hypothesis

Further information: UFO conspiracy theories

A significant fraction of the population believes that at least some UFOs (Unidentified Flying Objects) are spacecraft piloted by aliens.[191][192] While most of these are unrecognized or mistaken interpretations of mundane phenomena, some occurrences remain puzzling even after investigation. The scientific consensus is that although they may be unexplained, they do not rise to the level of convincing evidence.[193]

Similarly, it is theoretically possible that SETI groups are not reporting positive detections, or governments have been blocking signals or suppressing publication. This response might be attributed to security or economic interests from the potential use of advanced extraterrestrial technology. It has been suggested that the detection of an extraterrestrial radio signal or technology could well be the most highly secret information that exists.[194] Claims that this has already happened are common in the popular press,[195][196] but the scientists involved report the opposite experience—the press becomes informed and interested in a potential detection even before a signal can be confirmed.[197]

Regarding the idea that aliens are in secret contact with governments, David Brin writes, "Aversion to an idea, simply because of its long association with crackpots, gives crackpots altogether too much influence." [198]

See also

 Astronomy portal

 Stars portal

Spaceflight portal
Solar System portal
icon Science portal
Aestivation hypothesis – Hypothesized solution to the Fermi paradox
Anthropic principle – Hypothesis about sapient life and the universe
Astrobiology – Science concerned with life in the universe
Calculating God – 2000 novel by Robert J. Sawyer
Fermi problem – Estimation problem in physics or engineering education
Interstellar travel – Hypothetical travel between stars or planetary systems
Panspermia – Hypothesis on the interstellar spreading of primordial life
Quiet and loud aliens – Concept in astrobiology
Rare Earth hypothesis – Hypothesis that complex extraterrestrial life is improbable and extremely rare
Stephen Webb (scientist) – Physicist/Author – Where Are All The Aliens?
The Martians (scientists) – Group of prominent Hungarian scientists
Wow! signal – 1977 narrowband radio signal from SETI

Notes

As the exact date of the conversation had been forgotten, Konopinski and Jones were able to date the conversation to 1950 due to a contemporary New Yorker cartoon that had been raised during the conversation. The drawing by Alan Dunn depicts little green men stealing trash cans in New York City, humorously merging two unexplained phenomena at the time of publication.[16][17]

According to Francis Crick, physicist Leo Szilard at one point jokingly remarked to Fermi that, "They are among us, but they call themselves Hungarians." This "first" solution to the paradox was a reference to the moniker "The Martians" given to the Hungarian scientists.[22][23]

Despite Fermi's death from cancer in 1954,[32] Eric Jones at Los Alamos was able to confirm and reconstruct Fermi's original conversation through letters to the three surviving physicist conversants in 1984.[36]

See Hart for an example of "no aliens are here", and Webb for an example of the more general "We see no signs of intelligence anywhere".

Eukaryotes also include plants, animals, fungi, and algae.

See, for example, the SETI Institute, The Harvard SETI Home Page Archived August 16, 2010, at the Wayback Machine, or The Search for Extra Terrestrial Intelligence at Berkeley Archived April 6, 2019, at the Wayback Machine

Pulsars are attributed to neutron stars, and Seyfert galaxies to an end-on view of the accretion onto the black holes.

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AI Overview

The term "blackpill" primarily refers to a nihilistic ideology within the incel (involuntary celibate) community, which posits that a person's romantic and sexual success is almost entirely determined by unchangeable factors like physical appearance and genetics.

The Blackpill Ideology

Adherents of the blackpill philosophy believe that men are oppressed by women's mating preferences and that unattractive men are permanently excluded from a rigged "social-sexual hierarchy". Key tenets of the ideology include:

Lookism: The central claim is that women select partners based on physical features ("lookism") above all else.

Genetic Predetermination: Blackpill ideology suggests that whether a man is an incel is largely predetermined by his genetic traits, which he cannot change.

Futility of Self-Improvement: Unlike other views that might suggest self-improvement (e.g., "red pill" communities' focus on becoming an "alpha male") as a way to escape celibacy, the blackpill perspective argues that such efforts are futile.

Nihilism and Victimhood: This ideology fosters a sense of hopelessness and a deep-seated victimhood mindset, often leading to extreme misogynistic views and self-loathing.

Context and Other Uses

The term is an extension of the "red pill" concept from The Matrix film, where taking the red pill means "waking up" to a supposed harsh reality about society. The "blackpill" takes this further into a belief system of unavoidable failure.

The term may also refer to:

Blackpill, Swansea: A suburban area in Wales, United Kingdom.

Black Pill (book): A 2024 book by journalist Elle Reeve, investigating fringe internet communities and the spread of extremist ideologies.

Black pill | Misogyny, Manosphere, Incels, Red Pill, & The Matrix

What is black pill ideology? Black pill ideology is an extreme extension of red pill philosophy, adopted by far-right and white su...

Britannica

Why incels take the “Blackpill”—and why we should care

By contrast, the “Blackpilled” incel contingent is generally more nihilistic. These individuals reject the Redpill notion of alpha...

Ars Technica

Mainstreaming the Blackpill: Understanding the Incel Community on ...
Conversely, the blackpill is central to the incel belief system and claims that unattractive men are unable to transcend the confi...

SpringerLink

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Misogynist Incels and Male Supremacism: Red Pill to Black ...

New America

<https://www.newamerica.org> › political-reform › reports

The major contemporary secular male supremacist movements—PUAs, men's rights activists, The Red Pill, and Men Going Their Own Way (MGTOW)—all use this ...

The Black Pill: New Technology and the Male Supremacy of ...

National Institutes of Health (NIH) | (.gov)

<https://pmc.ncbi.nlm.nih.gov> › articles › PMC8600582

by K Preston · 2021 · Cited by 149 — Involuntary celibates, or “incels,” are people who identify themselves by their inability to establish sexual partnerships.

The Black pill pipeline: A process-tracing analysis of ...

Penn State University

<https://pure.psu.edu> › publications › the-black-pill-pipeli...

by R Green · 2023 · Cited by 25 — Incels represent a subculture born on the Internet and unified by their inability to establish and maintain sexual relationships with women. Taking the black pill: An empirical analysis of the “Incel”.

APA PsycNet

<https://psycnet.apa.org> › buy

by AM Glace · 2021 · Cited by 164 — Men who perform hybrid masculinities claim distance from masculine hegemony while actually reproducing patriarchal power.

Blackpill (disambiguation)

Wikipedia

<https://en.wikipedia.org> › wiki › Blackpill_(disambiguat...

The blackpill is an ideology espoused by incels (“involuntary celibates”). Blackpill or Black Pill may also refer to: Blackpill, Swansea, Wales, a suburban ...

Blackpill, Swansea

Black (disambiguation)

Red pill (disambiguation)

Buying the Blackpill (Chapter 5) - Exclusion and Extremism

Cambridge University Press & Assessment

<https://www.cambridge.org> › core › books › buying-the-...

Involuntary celibates (“incels”) are men who desire romantic or sexual partners but purportedly cannot attain them. Their ideology – the Blackpill – holds ...
Incels are wrong about what people think of them

ScienceDirect.com

<https://www.sciencedirect.com> › science › article › pii

by W Costello · 2025 · Cited by 8 — Incels (involuntary celibates) are an online subculture of men who form their identity around their perceived inability to form sexual or romantic ...

Incel, Redpill and Blackpill: Addressing the Psychological ...

Frontiers

<https://www.frontiersin.org> › research-topics › incel-red...

The field of clinical psychology is encountering an intricate challenge with the rise of “incel” (involuntary celibate) communities.

If You're Ugly, the Blackpill is Born with You - eCommons

University of Dayton

<https://ecommons.udayton.edu> › wgs_essay

by J Segalewitz · 2020 · Cited by 7 — Incels, short for involuntary celibates, exist in this space and have been labeled as extreme misogynists, white supremacists, and domestic terrorists. This ...

Mainstreaming the Blackpill: Understanding the Incel ...

SpringerLink

<https://link.springer.com> › article

by AI Solea · 2023 · Cited by 100 — Incels (involuntary celibates), a subgroup of the so called 'manosphere,' have become an increasing security concern for policymakers, ...

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2022 Copenhagen mall shooting

Wikipedia
[https://en.wikipedia.org › wiki › 2022_Copenhagen_m...](https://en.wikipedia.org/wiki/2022_Copenhagen_mall_shooting)
On 3 July 2022, a man opened fire at the Field's shopping mall in Copenhagen, Denmark, killing three people and critically wounding four others.
Noah Esbensen | Minitubia - Fandom

Fandom
[https://minitubia.fandom.com › wiki › Noah_Esbensen](https://minitubia.fandom.com/wiki/Noah_Esbensen)
Noah Esbensen (born: 2000 [age 24 - 25]) is a Danish former Vlogging YouTuber who is better known for being the perpetrator of the 2022 Copenhagen mall ...
On July 3, 2022, 22-year-old Noah Esbensen opened fire ...

X · grok
4 months ago
Grok (@grok). 51 views. On July 3, 2022, 22-year-old Noah Esbensen opened fire at Field's mall in Copenhagen, Denmark, killing 3 people (two ...
Pictured: 'Gunman' charged with killing three in ...

The Telegraph
[https://www.telegraph.co.uk › world-news › 2022/07/05](https://www.telegraph.co.uk/world-news/2022/07/05/2022-copenhagen-mall-shooting/)
Jul 5, 2022 — First image emerges of 22-year-old suspect after deadly shooting in Danish capital.
One of the four i dont care videos uploaded to Noah ...

Reddit · r/masskillers
20+ comments · 6 months ago
One of the four i dont care videos uploaded to Noah Esbensens YouTube channel before the 2022 Copenhagen mall shooting.

Noah Esbensen

TikTok

<https://www.tiktok.com> › Discover

8 days ago — 17 Likes, 0 Comments. TikTok video from Mona Drosthholm Esben

(@noahesbensen). 82491w ago.

on this day two years ago, 22-year-old Noah Esbensen ...

Reddit · r/masskillers

10+ comments · 1 year ago

22-year-old Noah Esbensen shot and killed 3 people and injured 27 others in the Field's shopping center in Copenhagen.

Noah Esbensen - Encyclopedia Dramatica

edramatica.com

<https://edramatica.com> › Noah_Esbensen

Jul 4, 2025 — From there a lulzy massacre, which is a very rare occasion for Denmark mind you, ensued. The challenger of this article is Noah Esbensen, a ...

"Noah Esbensen" - Results on X | Live Posts & Updates

X

<https://x.com> › Search

Another mass shooting. This time by Noah Esbensen. He disliked Muslims. But he disliked himself. He disliked life and was mentally ill.

Three killed in Copenhagen mall shooting, Danish police ...

PressTV

<https://www.presstv.ir> › Detail › 2022/07/03 › Several-...

Jul 4, 2022 — Several people have been killed and injured in a shooting at a shopping mall in Copenhagen, Danish police said.

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Nimfomanka 1

Not Rated 2013 · Drama · 4h 1m

Overview

Cast

Reviews

Game poster image

Nymphomaniac' Isn't Porn—It's Jewish Theology - Tablet Magazine

Amazon.com: Nymphomaniac: Volume I &:Volume II [Blu-ray ...

Nymphomaniac (film) - Wikipedia

2:03

YouTube • MOVIE PREDICTOR

NYMPHOMANIAC VOL. 1 (2013) | Trailer | Full HD | 1080p

A self-diagnosed nymphomaniac recounts her erotic experiences to the man who saved her after a beating. Director: Lars von Trier Writers: ...

Sep 2, 2024

Release date

December 25, 2013 (Denmark)

Director

Lars von Trier

Reddit

Let's Talk About: Lars von Trier's Nymphomaniac (2013) - Reddit

Our main character explores just about every fetish, partner, and sexual situation throughout (adultery, abortion, work and power dynamics, race ...

Sep 18, 2023

Nymphomaniac (film)

Wikipedia

[https://en.wikipedia.org › wiki › Nymphomaniac_\(film\)](https://en.wikipedia.org/wiki/Nymphomaniac_(film))

Nymphomaniac is a 2013 erotic art film written and directed by Lars von Trier. The film stars Charlotte Gainsbourg, Stellan Skarsgård, Stacy Martin, ...

Lars von trier's Nymphomaniac from en.wikipedia.org

Nymphomaniac: Vol. I (2013)

IMDb

<https://www.imdb.com> › title

A self-diagnosed nymphomaniac recounts her erotic experiences to the man who saved her after a beating.

Lars von trier's Nymphomaniac from www.imdb.com

6.9/10(137,298)

Nymphomaniac: Teil 1

Parents guide

Nymphomaniac : Volume 1

Plot

Cast

Mia Goth

P

Shia LaBeouf

Jerôme

Charlotte Gainsbourg

Joe

Willem Dafoe

L

Uma Thurman

Mrs. H

Stellan Skarsgård

Seligman

Ananya Berg

Joe

Maja Arsovic

Joe

Felicity Gilbert

Liz

See more

Videos

Nymphomaniac (2014) Official Trailer

YouTube · Transmission Films

Aug 6, 2014

YouTube · Transmission Films

1:52

A sex addict named Joe introduces himself and shares his unique desires, such as wanting more spectacular sunsets.

NYPHOMANIAC VOL. 1 (2013) | Trailer | Full HD | 1080p

YouTube · MOVIE PREDICTOR

Sep 2, 2024

YouTube · MOVIE PREDICTOR

2:03

Lars von Trier's Nymphomaniac Vol. I & Vol. II

YouTube · Curzon

Feb 21, 2014

YouTube · Curzon

2:00

Sex addict Joe shares his unique perspective on sex and love, discussing his desire for more spectacular sunsets and his belief that no one is truly bad.

Nymphomaniac Volume I - Official U.S. Trailer

YouTube · Magnolia Pictures & Magnet Releasing

Feb 14, 2014

YouTube · Magnolia Pictures & Magnet Releasing

1:49

Feedback

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Let's Talk About: Lars von Trier's Nymphomaniac (2013)

Reddit · r/Letterboxd

50+ comments · 2 years ago

Our main character explores just about every fetish, partner, and sexual situation throughout (adultery, abortion, work and power dynamics, race ...

Is Nymphomaniac by Lars Von Trier underrated or am i ...

126 posts

May 2, 2025

Is 'Nymphomaniac' any good? : r/movies - Reddit

19 posts

Aug 12, 2014

More results from www.reddit.com
Nymphomaniac: Volume 1

Amazon.com

<https://www.amazon.com> › Nymphomaniac-I-Charlotte...

The story of Joe (Charlotte Gainsbourg), a self-diagnosed nymphomaniac who is discovered badly beaten in an alley by an older bachelor.

Lars von trier's Nymphomaniac from www.amazon.com

30-day returns

Why Was Nymphomaniac Made? - Hazlitt

hazlitt.net

<https://hazlitt.net> › feature › why-was-nymphomaniac-m...

Mar 20, 2014 — Nymphomaniac is an expression of its director, Lars von Trier, allegedly misogynist, maybe racist. "Nymphomaniac" is Joe's only real identity, ...

Nymphomaniac: Volume I

Rotten Tomatoes

<https://www.rottentomatoes.com> › nymphomaniac_volu...

Darkly funny, fearlessly bold, and thoroughly indulgent, Nymphomaniac finds Lars von Trier provoking viewers with customary abandon.

Lars von trier's Nymphomaniac from www.rottentomatoes.com

77%(197)

197 Reviews

Cast and Crew

Trailers & Videos

Nymphomaniac

YouTube · Curzon

134K+ followers

Lars von Trier returns with the acclaimed, epic Nymphomaniac. Nymphomaniac - out now on DVD, Blu-ray & on demand Curzon. Vol. I & Vol. II Curzon

Lars von trier's Nymphomaniac from www.youtube.com

Nymphomaniac: Vol. I - Lars von Trier

Letterboxd

<https://letterboxd.com> › film › nymphomaniac-volume-i

A man named Seligman finds a fainted wounded woman in an alley and he brings her home. She tells him that her name is Joe and that she is nymphomaniac.

Lars von trier's Nymphomaniac from letterboxd.com

3.5(218,321)

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A very promiscuous woman (Charlotte Gainsbourg) spins a tale of her erotic past to the stranger (Stellan Skarsgard) who found her badly beaten and brought her to his home to tend her wounds.

Release date: December 25, 2013 (Denmark)

Director: Lars von Trier

Sequel: [Nymphomaniac: Volume II](#)

MPAA rating: Not Rated

Running time: 4h 1m

Distributed by: Nordisk Film, Les Films du Losange, ABC Distribution

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Seasonal Holidays 2025

Bastard Out of Carolina (1996)

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Bastard Out of Carolina
R 1996 · Drama · 1h 41m
Overview
Cast
Reviews
Cast

Jena Malone
Ruth Anne "Bone" Boatwright

Ron Eldard
Glen Waddell

Jennifer Jason Leigh
Anney Boatwright

Christina Ricci
Dee Dee

Laura Dern

Glenne Headly
Aunt Ruth

Dermot Mulroney
Lyle Parsons

Jamison Stewart
Grey

Michael Rooker
Uncle Earle
See more
Bastard Out of Carolina (film)

Wikipedia
https://en.wikipedia.org/wiki/Bastard_Out_of_Carolina...
Bastard Out of Carolina is a 1996 American drama film made by Showtime Networks, directed by Anjelica Huston. It is based on the 1992 novel by Dorothy Allison
Bastard Out of Carolina (1996) from en.wikipedia.org

Bastard Out of Carolina (1996)

MUBI

<https://mubi.com/films/bastard-out-of-carolina>

A 1996 film made by Showtime Networks, directed by Anjelica Huston. It is based on a novel by Dorothy Allison and adapted for the screen by Anne Meredith.

Bastard Out of Carolina (1996) from mubi.com

People also ask

Is Bastard the movie based on a true story?

What was the hottest movie in 1996?

Is the book bastard out of Carolina based on a true story?

What is the Bastard Out of Carolina book about?

Feedback

Bastard Out of Carolina (TV Movie 1996)

IMDb

<https://www.imdb.com/title>

It is a powerful 1996 movie with excellent performances, dealing with the touchy subject of child abuse. stars Jena Malone as the young protagonist.

Bastard Out of Carolina (1996) from www.imdb.com

7.3/10(5,059)

Official Trailer

Full cast & crew

Parents guide

Trivia

[MOVIE] Bastard Out of Carolina (1996). A mother ... - Reddit

Reddit · r/PeriodDramas

10+ comments · 1 year ago

A mother and daughter find their lives adversely affected when a new man enters the picture. Will their family ever be what they expect?

Bastard Out of Carolina (1996) from www.reddit.com

18 answers

.

Top answer:

Oof the book was sad enough. The movie—have never gotten the courage to watch this, even ...

Bastard Out Of Carolina : r/DisturbingMovies

40 answers

Mar 5, 2024

Bastard Out of Carolina by Dorothy Allison - books

9 answers

Mar 11, 2021

More results from www.reddit.com
BASTARD OUT OF CAROLINA

Festival de Cannes

<https://www.festival-cannes.com> › Home › Films

Set in Greenville County, South Carolina in the early 50's, the Boatwrights are a family of rough-hewn men who drink too hard and indomitable women.

Southern Movie 78: "Bastard Out of Carolina" (1996)

Foster Dickson

<https://fosterdickson.com> › 2025/06/30 › southern-mov...

Jun 30, 2025 — Bastard out of Carolina offers a harsh look at life in the backwoods regions of the Carolinas in the years after World War II.

Bastard Out of Carolina (1996) - Anjelica Huston

Letterboxd

<https://letterboxd.com> › film › bastard-out-of-carolina

A poor, struggling South Carolinian mother and daughter face painful choices with their resolve and pride. Bone, the eldest daughter, and Anney her tired ...

3.4(1,775)

TRAILER - Bastard Out of Carolina (1996)

MUBI

<https://mubi.com> · Jul 30, 2024

1:12

A 1996 film made by Showtime Networks, directed by Anjelica Huston. It is based on a novel by Dorothy Allison and adapted for the screen by Anne Meredith.

Bastard Out of Carolina - Where to Watch and Stream

TVGuide.com

<https://www.tvguide.com> › movies › bastard-out-of-car...

Difficult tale of a poor, struggling South Carolina mother and daughter who each face painful choices with resolve and pride.

75%(11)

Bastard out of Carolina [DVD] : Jennifer Jason Leigh ...

Amazon.com

<https://www.amazon.com> › Bastard-Carolina-Jennifer-Ja...

In post-WWII South Carolina, a young woman named Anney gives birth to an illegitimate child, nicknamed Bone. A few years later, Anney marries the seemingly ...

30-day returns

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Overview

7.3/10

IMDb

3.4/5

Letterboxd

75%

TV Guide

93% liked this movie

Google users

Anney (Jennifer Jason Leigh), a poor single mother from the rural South, struggles to raise her young daughter, Bone (Jena Malone). They seem to find happiness when Anney marries a kindly man named Lyle (Dermot Mulroney) who treats Bone like his own child. However, after Lyle is killed in an automob... MORE

Release date: December 15, 1996 (USA)

Director: Anjelica Huston

Story by: Dorothy Allison

Running time: 1h 41m

Adapted from: Bastard Out of Carolina

Distributed by: Showtime Networks

Feedback

People also search for

Before Women Had Wings

1997

A Cry for Help: The Tracey Thurman Story
1989

No Child of Mine
1997

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1995

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[Martyrs](#)

2015 · Horror/Drama · 1h 26m

[Martyrs](#)

R 2008 · Horror/Mystery · 1h 39m

[Overview](#)

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[Martyrs \(2008 film\)](#)

[Wikipedia](#)

[https://en.wikipedia.org/wiki/Martyrs_\(2008_film\)](https://en.wikipedia.org/wiki/Martyrs_(2008_film))

Martyrs is a 2008 French psychological horror film written and directed by Pascal Laugier. The film stars Morjana Alaoui, Mylène Jampanoï, and Catherine Bégin.

Martyrs from [en.wikipedia.org](https://en.wikipedia.org/wiki/Martyrs)

Martyrs (2015 film)

Morjana Alaoui

Pascal Laugier

Catherine Bégin

People also ask

What is a martyr?

Should I watch Martyrs 2008 or 2015?

What is the #1 scariest movie of all time?

What happened at the end of Martyrs?

Feedback

Martyrs (2008)

IMDb

[https://www.imdb.com › title](https://www.imdb.com/title/tt1177118)

A young woman's quest for revenge against the people who kidnapped and tormented her as a child leads her and a friend, who is also a victim of child abuse, on ...

Martyrs from [www.imdb.com](https://www.imdb.com/title/tt1177118)

7/10(117,719)

Parents guide

User reviews

Martyrs

Plot

I just finished watching Martyrs, and I regret watching it.

Reddit · r/horror

550+ comments · 3 years ago

There's a lot in the film that is absolutely great (acting, story structure, emotional impact, the ending). It is a truly Class A horror film ...

Martyrs from [www.reddit.com](https://www.reddit.com/r/horror/comments/1000000/martyrs_2008_what_is_the_point_of_this_movie/)

Martyrs (2008) What is the point of this movie? : r ...

125 posts

Sep 17, 2023

Martyrs (2008) is one of the best foreign horror movies ...

190 posts

Dec 10, 2021

More results from www.reddit.com

Cast

Morjana Alaoui

Anna

Mylène Jampanoï

Lucie

Catherine Begin
Mademoiselle

Xavier Dolan
Antoine

Jessie Pham
Lucie 10 ans

Patricia Tulasne
La mère

Robert Toupin
Le père

Juliette Gosselin
Marie

Isabelle Chasse
La créature
See more
Martyrs

Apple TV

<https://tv.apple.com> › movie › martyrs

Martyrs. Horror. Lucie is found wandering the streets bruised and bloodied. Unable to say who did this to her, she's placed in a hospital where she meets Anna, ...

Martyrs from tv.apple.com

Videos

MARTYRS | Masters of Cinema Movie Clip

YouTube · Eurekaentertainment

Sep 16, 2025

YouTube · Eurekaentertainment

1:29

Martyrs | Official Trailer | 2008 | Horror

YouTube · GARDEN OF GORE

Nov 22, 2020

YouTube · GARDEN OF GORE

1:43

MARTYRS | Masters of Cinema Trailer - New & Exclusive

YouTube · Eurekaentertainment

Jul 17, 2025

YouTube · Eurekaentertainment

1:44

Feedback

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What people are saying

Pay homage to the martyrs of the dastardly terrorist attack on the Indian Parliament this day in 2001. Their bravery reinforces our determination to eliminate terrorism in all its forms and manifestations.

1 day ago

DrSJaishankar · X

Member of Rajya Sabha

While all religions dabble in fantasy, Christian martyr tales exemplify fantasy at its most outlandish. (story link in comments)

5 reactions · 2 days ago

jesuslovesyou · Facebook

Christian content

25:26

The Martyrs of Cordoba: A Precedent in Provocation | Shaykh Dr. Yasir Qadhi | EPIC Masjid

8.1K+ views · 15 hours ago

EPIC MASJID · YouTube

Mosque in Plano, TX

Scarlett Johansson Plays A “Rookie Detective” in Mike Flanagan’s ‘The Exorcist: Martyrs’

Popular comment · 40 year old rookie detective

.

290+ comments · 3 days ago

r/horror

Reddit

Christian Martyrs: an infinite sea of sorrow and tears. | by Rajarshi Chaudhuri | Nov, 2025

2 weeks ago

Rajarshi Chaudhuri
Medium

We honor Lucy, a young martyr whose name means “light” and whose life pointed to Christ’s radiance even in the midst of persecution. Her strength and vision shine still. “... Illumine us, as you did your daughter Lucy, with the light of Christ...” #Episcopal
410+ reactions · 1 day ago

episcopalian · Facebook
Religious organization in New York

Paid tributes to the brave martyrs of the 2001 Parliament attack at the Parliament House premises. As a Member of Parliament in 2001, I witnessed the horrific and dastardly terrorist attack. The brave martyrs not only saved countless lives but also defended the very temple of our parliamentary democracy. I join the nation in bowing in reverence to the valiant security personnel who sacrificed their lives while safeguarding the sanctity of our Parliament. Their unwavering courage and supreme sacrifice remain an enduring reminder of our nation’s resolve to stand united against terrorism. We reaffirm our collective commitment to safeguarding the values of our democracy and ensuring that such sacrifices continue to inspire generations to uphold India’s sovereignty and integrity.
560+ likes · 1 day ago

VPIndia
X

5:34
This Martyr Story Will Change How You See Courage Forever
11K+ views · 3 weeks ago

Good Catholic · YouTube
Catholic content creator

13:12
Timeline of Christian Martyrs (this will make you cry)
256.4K+ views · Sep 17, 2025

Ear to Hear · YouTube
Biblically inspired teachings

124 martyrs from the Spanish Civil War, including 109 priests, 14 laypeople, and a Poor

Clare nun, were beatified by the Catholic Church on December 13, in a ceremony at the Assumption Cathedral in Jaén, Spain Info: Vatican News
150+ likes · 5 hours ago

sachinettiyl · Instagram
Catholic journalist & consultant

While all religions dabble in fantasy, Christian martyr tales exemplify fantasy at its most outlandish. (story link in comments)
6 reactions · 3 days ago

christianfanpage · Facebook
Christian posts & resources

What is a Martyr Anyway?
Sep 29, 2025

Amy Mantravadi · Substack
Theological essayist
Martyrs

Rotten Tomatoes
<https://www.rottentomatoes.com › martyrs>
A real polarising movie, this Gallic torture-porn is graphic, brutal, nasty and gruesome and not to everyone's taste.
Martyrs from www.rottentomatoes.com
66%(41)
Watch Martyrs

Netflix
<https://www.netflix.com › title>
Years after she escaped from an icy torture chamber in an abandoned slaughterhouse, a young woman is determined to track down those who tormented her.
Watch Martyrs (2008) - Free Movies

Tubi
<https://tubitv.com › movies › martyrs>
Fifteen years after escaping her captors in an abandoned slaughterhouse, Lucie's revenge plot takes her on a terrifying journey of her own depravity.
Martyrs'
martyrslive.com
<https://martyrslive.com>
Calendar · Eat/Drink · Rental · Private Events · Promote Show · History · Merch · Tech ·

Contact · Booking · Rental · Internship · Management ...

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Overview

7/10

IMDb

66%

Rotten Tomatoes

4.3/5

Shudder

83% liked this movie

Google users

Two young women who were both victims of abuse as children embark on a bloody quest for revenge, only to find themselves plunged into a living hell of depravity.

Release date: September 3, 2008 (France)

Director: Pascal Laugier

Languages: French, English

MPAA rating: R

Running time: 1h 39m

Distributed by: Wild Bunch, The Weinstein Company

Feedback

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High Tension

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Eden Lake

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Eden Lake
R 2008 · Horror/Action · 1h 31m
Overview
Cast
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Reviews
Eden Lake

Wikipedia
https://en.wikipedia.org/wiki/Eden_Lake
Eden Lake is a 2008 British horror-thriller [5] film written and directed by James Watkins group of hostile youths.
Eden Lake from en.wikipedia.org
Cast

Kelly Reilly
Jenny

Michael Fassbender
Steve

Jack O'Connell
Brett

Finn Atkins
Paige

Thomas Turgoose
Cooper

James Gandhi
Adam

Jumayn Hunter
Mark

Shaun Dooley
Jon

Lorraine Bruce

Tanya

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People also ask

What happens to the girl in Eden Lake?

Is Eden a true story in real life?

What is the scariest movie based on a true story?

Is the Eden movie worth watching?

Feedback

Videos

EDEN LAKE - Official Trailer - Starring Kelly Reilly and ...

YouTube · StudiocanalUK

Aug 14, 2008

YouTube · StudiocanalUK

1:47

Eden Lake - Official Trailer

YouTube · Madman Films

May 2, 2023

YouTube · Madman Films

1:56

EDEN LAKE | Set To Flames (2008) Movie CLIP HD

YouTube · JoBlo Horror

Feb 28, 2024

YouTube · JoBlo Horror

3:55

Feedback

View all

What people are saying

I just watched Eden Lake 2008.

Popular comment · Great/terrible movie, never to be watched again - and now replicated in real life horrors every few days, making the ending even worse...

.

40+ comments · 4 days ago

r/horror

Reddit

Eden Lake is a 2008 British horror-thriller film written and directed by James Watkins in his directorial debut. The plot follows a young couple who go to a remote lake for a romantic getaway, but their quiet weekend is shattered by an aggressive group of kids. R
50+ reactions · 1 month ago

Film Retrospect · Facebook
Film group

The Underrated Gems of Horror Series: | 'EDEN LAKE' (2008) starring Michael Fassbender and Jack O'Connell.
760+ reactions · 1 month ago

horrorfiendsofficial · Facebook
Horror content page

0:13
The ending will leave you staring at the screen in disbelief. [Horror, Movies, Movie, Horror movies, Eden Lake, Viral, Trending, British, Halloween, Scary, Jack O' Connell, Michael Fassbender] #viral #trending #explore #explorepage #foryou #foryoupage #fyp #fyp シ #viralreels #viralvideos #edenlake #horror #halloween #horormovies #movies #movie #reels #scary #british #jackoconnell #michaelfassbender
6.4K+ likes · 1 month ago

cinecatalogue · Instagram
Film enthusiast & reviewer

Eden Lake (2008) Eden Lake is a relentlessly grim and tense British horror film that earns a 7/10 for its raw, unflinching descent into terror. The movie follows a young couple on a romantic getaway to a secluded lake, whose idyllic trip is shattered by a confront
230+ reactions · Sep 27, 2025

yet.scared.you.are · Facebook
American television writer and director

"Eden Lake": Can We Escape Our Abusive System Before It's Too Late?
1 month ago

Andrew Greene
Medium

This movie stays with you long after it ends.
30+ reactions · 6 days ago

CodyCalafiore · Facebook

Actor

Mercedes Bryce Morgan's horror film "Bone Lake" announces itself with a startlingly cheeky opener and closes with a shockingly bloody gore-fest, the song "Sex and Violence" by U.K. punk outfit The Exploited spelling out the thesis of the film for us.

Oct 2, 2025

chicagotribune · Facebook
Chicago-based daily newspaper
Eden Lake (2008)

IMDb

<https://www.imdb.com> › title

When a couple goes to a remote lake for a romantic getaway, their quiet weekend is shattered by an aggressive group of kids. . Genres Horror Thriller. Rated R ...

Eden Lake from www.imdb.com

6.7/10(106,547)

Parents guide

Plot

Full cast & crew

Eden Lake

Watch Eden Lake

Netflix

<https://www.netflix.com> › title

Jenny and Steve are about to get engaged during a calm lake getaway -- but first they'll have to survive a pillaging and murderous gang of kids.

Eden Lake

Rotten Tomatoes

<https://www.rottentomatoes.com> › eden_lake

During a romantic weekend getaway, a young couple confronts a gang of youths, and suffers brutal consequences. A brutal and effective British hoodie-horror

76%(33)

Audience Reviews

Trailers & Videos

Cast and Crew

Eden Lake (2008) directed by James Watkins

Letterboxd

<https://letterboxd.com> › film › eden-lake

When a young couple goes to a remote wooded lake for a romantic getaway, their quiet weekend is shattered by an aggressive group of local kids.

Eden Lake from letterboxd.com

3.2(124,511)

Eden Lake - Movies on Google Play

Google Play

[https://play.google.com › store › movies › details › Eden...](https://play.google.com/store/movies/details/Eden...)

EDEN LAKE Is an intense and provocative horror/thriller that relentlessly feeds on modern fears and crosses over into territory that most contemporary films ...

Eden Lake from play.google.com

Eden Lake

Apple TV

[https://tv.apple.com › movie › eden-lake](https://tv.apple.com/movie/eden-lake)

Nursery teacher Jenny and her boyfriend Steve, escape for a romantic weekend away. Steve, planning to propose, has found an idyllic setting.

Eden Lake from tv.apple.com

Eden Lake - Kelly Reilly

Amazon.com

[https://www.amazon.com › Eden-Lake-Kelly-Reilly](https://www.amazon.com/Eden-Lake-Kelly-Reilly)

An overtly moralistic thriller centering around a couple who are trapped and taunted lakeside by a gang of teenage bullies.

Eden Lake from www.amazon.com

People also search for

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Eden Lake ending

Eden Lake 2

Eden Lake netflix

Eden Lake Wiki

Eden Lake Trailer

Eden Lake cast

Eden Lake movie

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Overview

6.7/10

IMDb

76%

Rotten Tomatoes

3.2/5

Letterboxd

77% liked this movie

Google users

A young couple on a romantic weekend break at a remote lakehouse, are terrorised by a group of vicious delinquents.

Release date: October 31, 2008 (USA)

Director: James Watkins

Starring: Kelly Reilly; Michael Fassbender; Jack O'Connell; James Gandhi; Thomas Turgoose; Bronson Webb; Shaun Dooley; Finn Atkins

MPAA rating: R

Distributed by: The Weinstein Company, StudioCanal UK

Box office: \$3.9–4.3 million

Feedback

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2003

Lake Mungo
2008

Martyrs

2008

The Last House on the Left

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Jesuits, International banking by the knights templar, Cryptozionism, Balfour Declaration, The Protocols of the Elders of Zion, Allen Dulles, The Lavon Affair, USS Liberty

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The Protocols of the Elders of Zion

Wikipedia

[https://en.wikipedia.org › wiki › The_Protocols_of_the...](https://en.wikipedia.org/wiki/The_Protocols_of_the...)

The Protocols of the Elders of Zion is antisemitic propaganda purporting to detail a Jewish plot for global domination. Largely plagiarized from several ...

[Contemporary imprints](#)

[Protocols of Zion \(film\)](#)

[Black propaganda](#)

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[Missing: Jesuits, knights templar, Cryptozionism, Balfour Lavon](#)

[From Yahweh To Zion - Three Thousand Years of Exile](#)

Scribd

[https://www.scribd.com › document › From-Yahweh-to...](https://www.scribd.com/document/From-Yahweh-to...)

The USS Liberty affair was suppressed by a commission of inquiry headed by Admiral John Sidney McCain II, commander-in-chief of US Naval forces in Europe ...

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Maurice Joly
Sergei Nilus
Pavel Krushevan
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The Protocols of the Elders of Zion

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From Wikipedia, the free encyclopedia
"Protocols of Zion" redirects here. For the 2005 American documentary film, see
Protocols of Zion (film).
icon

This article's lead section may be too short to adequately summarize the key points.
Please consider expanding the lead to provide an accessible overview of all important
aspects of the article. (November 2025)

The Protocols of the Elders of Zion

Cover of the first book edition of The Great Within the Minuscule and Antichrist, in which
the Protocols appeared as an appendix

AuthorUnknown; plagiarised from various European authors

Original titleПрограмма завоевания мира евреями

LanguageRussian[a]

SubjectAntisemitic conspiracy theory

GenreAntisemitic black propaganda

PublisherZnamya

Publication dateAugust–September 1903

Publication placeRussian Empire

Published in English1919

Media type Print: newspaper serialization

Dewey Decimal 305.892

LC Class DS145.P5

The Protocols of the Elders of Zion[b][c] is antisemitic propaganda purporting to detail a Jewish plot for global domination. Largely plagiarized from several earlier sources, it was first published in Imperial Russia in 1903, translated into multiple languages, and disseminated internationally in the early part of the 20th century. It played a key part in popularizing belief in an international Jewish conspiracy.

The text was exposed as fraudulent by the British newspaper The Times in 1921 and by the German newspaper Frankfurter Zeitung in 1924. Beginning in 1933, distillations of the work were assigned by some German teachers, as if they were factual, to be read by German schoolchildren throughout Nazi Germany.[1] It remains widely available in numerous languages, in print and on the Internet, and continues to be presented by antisemitic groups as a genuine document. It has been described as "probably the most influential work of antisemitism ever written".[2]

Creation

Part of a series on

Antisemitism

Part of Jewish history and discrimination

HistoryTimelineReference

Definitions

By country

Manifestations

Tropes

Persecution

Internet

Opposition

Category

vte

The Protocols is a fabricated document purporting to be factual. Textual evidence shows that it could not have been produced prior to 1901: the document alludes to the assassinations of Umberto I (d. 1900) and William McKinley (d. 1901), for example, as though these events were plotted out in advance.[3] The title of Sergei Nilus's widely distributed first edition contains the dates "1902–1903", and it is likely that the document was actually written at this time in Russia.[4] Cesare G. De Michelis argues that it was manufactured in the months after a Russian Zionist congress in September 1902, and that it was originally a parody of Jewish idealism meant for internal circulation among antisemites until it was decided to clean it up and publish it as if it were real. Self-contradictions in various testimonies show that the individuals involved—including the text's initial publisher, Pavel Krushevan—deliberately obscured the origins of the text and lied about it in the decades afterwards.[5]

Political conspiracy background

Towards the end of the 18th century, following the Partitions of Poland, the Russian Empire conquered the world's largest Jewish population. The Jews lived in shtetls in the West of the Empire, in the Pale of Settlement and until the 1840s, local Jewish affairs were organised through the qahal, the semi-autonomous Jewish local government, including for purposes of taxation and conscription into the Imperial Russian Army. Following the ascent of liberalism in Europe and among the intelligentsia in Russia, the Tsarist civil service became more hardline in its reactionary policies, upholding Tsar Nicholas I's slogan of Orthodoxy, Autocracy, and Nationality, whereby non-Orthodox and non-Russian subjects, including Jews, Catholics, and Protestants, were viewed as a subversive fifth column who needed to be forcibly converted and assimilated; but even Jews like the composer Maximilian Steinberg who attempted to assimilate by converting to Orthodoxy were still regarded with suspicion as potential "infiltrators" supposedly trying to "take over society", while Jews who remained attached to their traditional religion and culture were resented as undesirable aliens.

The Book of the Kahal (1869) by Jacob Brafman, in the Russian language original Resentment towards Jews, for the aforementioned reasons, existed in Russian society, but the idea of a Protocols-esque international Jewish conspiracy for world domination was minted in the 1860s. Jacob Brafman, a Lithuanian Jew from Minsk, had a falling out with agents of the local qahal and consequently converted to the Russian Orthodox Church and authored polemics against the Talmud and the qahal.[6] Brafman claimed in his books The Local and Universal Jewish Brotherhoods (1868) and The Book of the Kahal (1869), published in Vilna, that the qahal continued to exist in secret and that its principal aim was undermining Orthodox Christian entrepreneurs, taking over their property and ultimately seizing political power. He also claimed that it was an international conspiratorial network, under the central control of the Alliance Israélite Universelle, which was based in Paris and then under the leadership of Adolphe Crémieux, a prominent freemason.[6] The Vilna Talmudist, Jacob Barit, attempted to refute Brafman's claim.

The impact of Brafman's work took on an international aspect when it was translated into English, French, German and other languages. The image of the "qahal" as a secret international Jewish shadow government working as a state within a state was picked up by anti-Jewish publications in Russia and was taken seriously by some Russian officials such as P. A. Cherevin and Nikolay Pavlovich Ignatyev who in the 1880s urged governors-general of provinces to seek out the supposed qahal. This was around the time of the assassination of Alexander II of Russia and the subsequent pogroms. In France, it was translated by Monsignor Ernest Jouin in 1925, who later supported the Protocols. In 1928, Siegfried Passarge, a Far Right geographer who later gave his support to the Nazis, translated it into German.

Aside from Brafman, there were other early writings which posited a similar concept to

the Protocols. This includes *The Conquest of the World by the Jews* (1873),^[7] published in Basel and authored by Osman Bey (born Frederick van Millingen). Millingen was a British subject and son of English physician Julius Michael Millingen, but served as an officer in the army of the Ottoman Empire where he was born. He converted to Islam, but later became a Russian Orthodox Christian. Bey's work was followed up by Hippolytus Lutostansky's *The Talmud and the Jews* (1879) which claimed that Jews wanted to divide Russia among themselves.^[8]

Sources employed

Source material for the forgery consisted jointly of *Dialogue aux enfers entre Machiavel et Montesquieu* (*Dialogue in Hell Between Machiavelli and Montesquieu*), an 1864 political satire by Maurice Joly;^[9] and a chapter from *Biarritz*, an 1868 novel by the antisemitic German novelist Hermann Goedsche, which had been translated into Russian in 1872.^{[1]:97}

Literary forgery

The Protocols is one of the best-known and most-discussed examples of literary forgery, with analysis and proof of its fraudulent origin dating as far back as 1921.^[10] The forgery is an early example of conspiracy theory literature.^[11] Written mainly in the first person plural,^[d] the text includes generalizations, truisms, and platitudes on how to take over the world: take control of the media and the financial institutions, change the traditional social order, etc. It does not contain specifics.^[13]

Maurice Joly

Main articles: Maurice Joly and *The Dialogue in Hell Between Machiavelli and Montesquieu*

Numerous parts in the Protocols, in one calculation, some 160 passages,^[14] were plagiarized from Joly's political satire *Dialogue in Hell Between Machiavelli and Montesquieu*. This book was a thinly veiled attack on the political ambitions of Napoleon III, who, represented by Machiavelli,^[15]^[better source needed] plots to rule the world. Joly, a republican who later served in the Paris Commune, was sentenced to 15 months as a direct result of his book's publication.^[16] Umberto Eco considered that *Dialogue in Hell* was itself plagiarised in part from a novel by Eugène Sue, *Les Mystères du Peuple* (1849–56).^[17]

Identifiable phrases from Joly constitute 4% of the first half of the first edition, and 12% of the second half; later editions, including most translations, have longer quotes from Joly.^[18]

The Protocols 1–19 closely follow the order of Maurice Joly's Dialogues 1–17. For example:

<i>Dialogue in Hell Between Machiavelli and Montesquieu</i>	<i>The Protocols of the Elders of Zion</i>
How are loans made?	By the issue of bonds entailing on the Government the obligation

to pay interest proportionate to the capital it has been paid. Thus, if a loan is at 5%, the State, after 20 years, has paid out a sum equal to the borrowed capital. When 40 years have expired it has paid double, after 60 years triple: yet it remains debtor for the entire capital sum.

—Montesquieu, *Dialogues*, p. 209

A loan is an issue of Government paper which entails an obligation to pay interest amounting to a percentage of the total sum of the borrowed money. If a loan is at 5%, then in 20 years the Government would have unnecessarily paid out a sum equal to that of the loan in order to cover the percentage. In 40 years it will have paid twice; and in 60 thrice that amount, but the loan will still remain as an unpaid debt.

—Protocols, p. 77

Like the god Vishnu, my press will have a hundred arms, and these arms will give their hands to all the different shades of opinion throughout the country.

—Machiavelli, *Dialogues*, p. 141

These newspapers, like the Indian god Vishnu, will be possessed of hundreds of hands, each of which will be feeling the pulse of varying public opinion.

—Protocols, p. 43

Now I understand the figure of the god Vishnu; you have a hundred arms like the Indian idol, and each of your fingers touches a spring.

—Montesquieu, *Dialogues*, p. 207

Our Government will resemble the Hindu god Vishnu. Each of our hundred hands will hold one spring of the social machinery of State.

—Protocols, p. 65

Philip Graves brought this plagiarism to light in a series of articles in *The Times* in 1921, being the first to expose the Protocols as a forgery to the public.[19][20]

Hermann Goedsche

Main article: Hermann Goedsche

Hermann Goedsche was a spy for the Prussian Secret Police who was fired from his job as a postal clerk for helping to forge evidence against the democratic leader Benedict Waldeck in 1849.[citation needed] Following his dismissal, Goedsche began a career as a conservative columnist, and wrote literary fiction under the pen name Sir John Retcliffe.[21] His 1868 novel *Biarritz (To Sedan)* contains a chapter called "The Jewish Cemetery in Prague and the Council of Representatives of the Twelve Tribes of Israel." In it, Goedsche (who was unaware that only two of the original twelve Biblical tribes remained) depicts a clandestine nocturnal meeting of members of a mysterious rabbinical cabal that is planning a diabolical "Jewish conspiracy." At midnight, the Devil appears to contribute his opinions and insight. The chapter closely resembles a scene in Alexandre Dumas' *Giuseppe Balsamo* (1848), in which Joseph Balsamo a.k.a.

Alessandro Cagliostro and company plot the Affair of the Diamond Necklace.[22]

In 1872, a Russian translation of "The Jewish Cemetery in Prague" appeared in Saint Petersburg as a separate pamphlet of purported non-fiction. François Bournand, in his *Les Juifs et nos Contemporains* (1896), reproduced the soliloquy at the end of the chapter, in which the character Levit expresses as factual the wish that Jews be "kings of the world in 100 years"—crediting a "Chief Rabbi John Readcliff." Perpetuation of the myth of the authenticity of Goedsche's story, in particular the "Rabbi's speech", facilitated later accounts of the equally mythical authenticity of the Protocols.[21] Like the Protocols, many asserted that the fictional "rabbi's speech" had a ring of authenticity, regardless of its origin: "This speech was published in our time, eighteen years ago," read an 1898 report in *La Croix*, "and all the events occurring before our eyes were anticipated in it with truly frightening accuracy." [23]

Fictional events in Joly's *Dialogue aux enfers entre Machiavel et Montesquieu*, which appeared four years before Biarritz, may well have been the inspiration for Goedsche's fictional midnight meeting, and details of the outcome of the supposed plot. Goedsche's chapter may have been an outright plagiarism of Joly, Dumas père, or both.[24][e]

Structure and content

The Protocols purports to document the minutes of a late-19th-century meeting attended by world Jewish leaders, the "Elders of Zion", who are conspiring to control the world.[25][26] The forgery places in the mouths of the Jewish leaders a variety of plans, most of which derive from older antisemitic canards.[25][26] For example, the Protocols includes plans to subvert the morals of the non-Jewish world, plans for Jewish bankers to control the world's economies, plans for Jewish control of the press, and – ultimately – plans for the destruction of civilization.[25][26] The document consists of 24 "protocols", which have been analyzed by Steven Jacobs and Mark Weitzman, who documented several recurrent themes that appear repeatedly in the 24 protocols,[f] as shown in the following table:[27]

Protocol	Title[27]	Themes[27]
1	The Basic Doctrine: "Right Lies in Might"	Freedom and Liberty; Authority and power; Gold equals money
2	Economic War and Disorganization Lead to International Government	International Political economic conspiracy; Press/Media as tools
3	Methods of Conquest	Jewish people, arrogant and corrupt; Chosenness/Election; Public Service
4	The Destruction of Religion by Materialism	Business as Cold and Heartless; Gentiles as slaves
5	Despotism and Modern Progress	Jewish Ethics; Jewish People's Relationship to Larger Society
6	The Acquisition of Land, The Encouragement of Speculation	Ownership of land
7	A Prophecy of Worldwide War	Internal unrest and discord (vs. Court system) leading to war vs Shalom/Peace

- 8 The transitional Government Criminal element
 - 9 The All-Embracing Propaganda Law; education; Freemasonry
 - 10 Abolition of the Constitution; Rise of the Autocracy Politics; Majority rule; Liberalism; Family
 - 11 The Constitution of Autocracy and Universal Rule Gentiles; Jewish political involvement; Freemasonry
 - 12 The Kingdom of the Press and Control Liberty; Press censorship; Publishing
 - 13 Turning Public Thought from Essentials to Non-essentials Gentiles; Business; Chosenness/Election; Press and censorship; Liberalism
 - 14 The Destruction of Religion as a Prelude to the Rise of the Jewish God
Judaism; God; Gentiles; Liberty; Pornography
 - 15 Utilization of Masonry: Heartless Suppression of Enemies Gentiles; Freemasonry; Sages of Israel; Political power and authority; King of Israel
 - 16 The Nullification of Education Education
 - 17 The Fate of Lawyers and the Clergy Lawyers; Clergy; Christianity and non-Jewish Authorship
 - 18 The Organization of Disorder Evil; Speech
 - 19 Mutual Understanding Between Ruler and People Gossip; Martyrdom
 - 20 The Financial Program and Construction Taxes and Taxation; Loans; Bonds; Usury; Moneylending
 - 21 Domestic Loans and Government Credit Stock Markets and Stock Exchanges
 - 22 The Beneficence of Jewish Rule Gold equals Money; Chosenness/Election
 - 23 The Inculcation of Obedience Obedience to Authority; Slavery; Chosenness/Election
 - 24 The Jewish Ruler Kingship; Document as Fiction
- Hagemeister notes that

the text of the Protocols is completely devoid of the old, traditional accusations against Jews such as deicide, host desecration, well poisoning, ritual murder, blood defilement, fake conversation, or interest taking and usury. ..[T]he motives and images of modern, racially motivated antisemitism (such as physical inferiority, financial and sexual greed, racial intermixing) are also lacking. The only clearly anti-Jewish motives and defamations found in the Protocols concern the pursuit of world domination, the possession of money and gold, and global networking.[28]

Conspiracy references

According to Daniel Pipes,

The book's vagueness—almost no names, dates, or issues are specified—has been one key to this wide-ranging success. The purportedly Jewish authorship also helps to make the book more convincing. Its embrace of contradiction—that to advance, Jews use all tools available, including capitalism and communism, philo-Semitism and antisemitism, democracy and tyranny—made it possible for The Protocols to reach out to all: rich and poor, Right and Left, Christian and Muslim, American and Japanese.[13]

Pipes notes that the Protocols emphasizes recurring themes of conspiratorial antisemitism: "Jews always scheme", "Jews are everywhere", "Jews are behind every institution", "Jews obey a central authority, the shadowy 'Elders'", and "Jews are close to success." [29]

As fiction in the genre of literature, the tract was analyzed by Umberto Eco in his novel Foucault's Pendulum (1988):

The great importance of The Protocols lies in its permitting antisemites to reach beyond their traditional circles and find a large international audience, a process that continues to this day. The forgery poisoned public life wherever it appeared; it was "self-generating; a blueprint that migrated from one conspiracy to another." [30]

Eco also dealt with the Protocols in 1994 in chapter 6, "Fictional Protocols", of his Six Walks in the Fictional Woods and in his 2010 novel The Cemetery of Prague.

History

Publication history

See also: List of editions of The Protocols of the Elders of Zion

The first known mention of The Protocols was in a 1902 article in Saint Petersburg's conservative newspaper Novoye Vremya by journalist Mikhail Osipovich Menshikov. He wrote that a venerable lady of the upper class had suggested he read a small booklet, The Protocols of the Elders of Zion, which denounced "a conspiracy against the world". Menshikov was strongly skeptical of the authenticity of The Protocols, dismissing its authors and spreaders as "people with brain fever". [31] In 1903, The Protocols was published as a series of articles in Znamya, a Black Hundreds newspaper owned by Pavel Krushevan. It appeared again in 1905 as the final chapter (Chapter XII) of the second edition of Velikoe v malom i antikhrisť ("The Great Within the Minuscule and Antichrist"), a book by Sergei Nilus. In 1906, it appeared in pamphlet form edited by Georgy Butmi de Katzman. [32]

These first Russian language imprints were used as a tool for scapegoating Jews, blamed by the monarchists for the defeat in the Russo-Japanese War and the Revolution of 1905. Common to all the texts is the idea that Jews aim for world domination. Since The Protocols are presented as merely a document, the front matter and back matter are needed to explain its alleged origin. The diverse imprints, however, are mutually inconsistent. The general claim is that the document was stolen from a secret Jewish organization. Since the alleged original stolen manuscript does not exist, one is forced to restore a purported original edition. This has been done by the Italian scholar, Cesare G. De Michelis in 1998, in a work which was translated into English and published in 2004, where he treats his subject as apocrypha. [32][33]

In 2020, the Russian historian Ljubov' Vladimirovna Ul'Janova-Bibikova found a typescript version of The Protocols in the manuscripts collections of the Moscow Central Library. The copy included manuscript additions of terms and corrections found in the

1906 version edited by Georgy Butmi. The handwriting is similar to other manuscripts written by Butmi. This typescript copy confirms that the Protocols were written at least in part in Russia, and were not completely written or translated in France. Cesare G. De Michelis has signalled the importance of the discovery of this typescript.[34][35]

As the Russian Revolution unfolded, causing White movement–affiliated Russians to flee to the West, this text was carried along and assumed a new purpose. Until then, The Protocols had remained obscure;[33] it now became an instrument for blaming Jews for the Russian Revolution. It became a tool, a political weapon, used against the Bolsheviks who were depicted as overwhelmingly Jewish, allegedly executing the "plan" embodied in The Protocols. The purpose was to discredit the October Revolution, prevent the West from recognizing the Soviet Union, and bring about the downfall of Vladimir Lenin's regime.[32][33]

First Russian language editions

The frontispiece of a 1912 edition using occult symbols

The chapter "In the Jewish Cemetery in Prague" from Goedsche's *Biarritz*, with its strong antisemitic theme containing the alleged rabbinical plot against the European civilization, was translated into Russian as a separate pamphlet in 1872.[1]:97 However, in 1921, Princess Catherine Radziwill gave a private lecture in New York in which she claimed that the Protocols were a forgery compiled in 1904–05 by Russian journalists Matvei Golovinski and Manasevich-Manuilov at the direction of Pyotr Rachkovsky, Chief of the Russian secret service in Paris.[36]

In 1944, German writer Konrad Heiden identified Golovinski as an author of the Protocols.[37] Radziwill's account was supported by Russian historian Mikhail Lepekhine, whose claims were published in November 1999 in the French newsweekly *L'Express*. [38] Lepekhine considers the Protocols a part of a scheme to persuade Tsar Nicholas II that the modernization of Russia was really a Jewish plot to control the world. [39] Ukrainian scholar Vadim Skuratovsky offers extensive literary, historical and linguistic analysis of the original text of the Protocols and traces the influences of Fyodor Dostoyevsky's prose (in particular, *The Grand Inquisitor* and *The Possessed*) on Golovinski's writings, including the Protocols.[39]

Golovinski's role in the writing of the Protocols is disputed by Cesare G. De Michelis, Michael Hagemester, and Richard Levy, who each write that the account which involves him is historically unverifiable and to a large extent provably wrong.[40][41][42]

In his book *The Non-Existent Manuscript*, Italian scholar Cesare G. De Michelis studies early Russian publications of the Protocols. The Protocols were first mentioned in the Russian press in April 1902, by the Saint Petersburg newspaper *Novoye Vremya* (Новое Время – The New Times). The article was written by famous conservative publicist Mikhail Menshikov as a part of his regular series "Letters to Neighbors" ("Письма к ближним") and was titled "Plots against Humanity". The author described his meeting

with a lady (Yuliana Glinka, as it is known now) who, after telling him about her mystical revelations, implored him to get familiar with the documents later known as the Protocols; but after reading some excerpts, Menshikov became quite skeptical about their origin and did not publish them.[43]

Krushevan and Nilus editions

The Protocols were published at the earliest, in serialized form, from August 28 to September 7 (O.S.) 1903, in *Znamya*, a Saint Petersburg daily newspaper, under Pavel Krushevan. Krushevan had initiated the Kishinev pogrom four months earlier.[31]

In 1905, Sergei Nilus published the full text of the Protocols in Chapter XII, the final chapter (pp. 305–417), of the second edition (or third, according to some sources) of his book, *Velikoe v malom i antikhrisť*, which translates as "The Great within the Small and the Antichrist". He claimed it was the work of the First Zionist Congress, held in 1897 in Basel, Switzerland.[32] When it was pointed out that the First Zionist Congress had been open to the public and was attended by many non-Jews, Nilus changed his story, saying the Protocols were the work of the 1902–03 meetings of the Elders, but contradicting his own prior statement that he had received his copy in 1901:

In 1901, I succeeded through an acquaintance of mine (the late Court Marshal Alexei Nikolayevich Sukotin of Chernigov) in getting a manuscript that exposed with unusual perfection and clarity the course and development of the secret Jewish Freemasonic conspiracy, which would bring this wicked world to its inevitable end. The person who gave me this manuscript guaranteed it to be a faithful translation of the original documents that were stolen by a woman from one of the highest and most influential leaders of the Freemasons at a secret meeting somewhere in France—the beloved nest of Freemasonic conspiracy.[44]

Stolypin's fraud investigation, 1905

A subsequent secret investigation ordered by Pyotr Stolypin, the newly appointed chairman of the Council of Ministers, came to the conclusion that the Protocols first appeared in Paris in antisemitic circles around 1897–98.[45] When Nicholas II learned of the results of this investigation, he requested, "The Protocols should be confiscated, a good cause cannot be defended by dirty means." [46] Despite the order, or because of the "good cause", numerous reprints proliferated.[31] Nicholas later read the Protocols to his family during their imprisonment.[47]

The Protocols in the West

In January 1920, Eyre & Spottiswoode published the first English translation of *The Protocols of the Elders of Zion* in Britain.[48] According to a letter written by art historian Robert Hobart Cust, the pamphlet had been translated, prepared, and paid for by George Shanks[49] and their mutual friend, Major Edward Griffiths George Burdon, who was serving as Secretary of the United Russia Societies Association at that time.[50] In an edition of Lord Alfred Douglas' Plain English journal dated January 1921,[51] it is claimed that Shanks, a former officer in the Royal Navy Air Service and the Russian

Government Committee in Kingsway, London,[52] had found post-war employment in the Chief Whip's Office at 12 Downing Street, before being offered a position as Personal Secretary to Sir Philip Sassoon, at that time serving as Private Secretary to British Prime Minister David Lloyd George in Britain's Coalition Government.

A 1934 edition by the Patriotic Publishing Company of Chicago

In the United States, The Protocols are to be understood in the context of the First Red Scare (1917–20). The text was purportedly brought to the United States by a Russian Army officer in 1917; it was translated into English by Natalie de Bogory (personal assistant of Harris A. Houghton, an officer of the Department of War) in June 1918,[53] and Russian expatriate Boris Brasol soon circulated it in American government circles, specifically diplomatic and military, in typescript form,[54] a copy of which is archived by the Hoover Institute.[55]

On October 27 and 28, 1919, the Philadelphia Public Ledger published excerpts of an English language translation as the "Red Bible," deleting all references to the purported Jewish authorship and re-casting the document as a Bolshevik manifesto.[56] The author of the articles was the paper's correspondent at the time, Carl W. Ackerman, who later became the head of the journalism department at Columbia University.[57][55]

In 1923, there appeared an anonymously edited pamphlet by the Britons Publishing Society, a successor to The Britons, an entity created and headed by Henry Hamilton Beamish. This imprint was allegedly a translation by Victor E. Marsden, who had died in October 1920.[55]

On May 8, 1920, an article[58] in The Times followed German translation and appealed for an inquiry into what it called an "uncanny note of prophecy". In the leader (editorial) titled "The Jewish Peril, a Disturbing Pamphlet: Call for Inquiry", Wickham Steed wrote about The Protocols:

What are these 'Protocols'? Are they authentic? If so, what malevolent assembly concocted these plans and gloated over their exposition? Are they forgery? If so, whence comes the uncanny note of prophecy, prophecy in part fulfilled, in part so far gone in the way of fulfillment?[59]

Steed retracted his endorsement of The Protocols after they were exposed as a forgery. [60]

United States

Title page of 1920 edition from Boston

For nearly two years starting in 1920, the American industrialist Henry Ford published in a newspaper he owned—The Dearborn Independent—a series of antisemitic articles that quoted liberally from the Protocols.[61] The actual author of the articles is generally

believed to have been the newspaper's editor William J. Cameron.[61] During 1922, the circulation of the Dearborn Independent grew to almost 270,000 paid copies.[62] Ford later published a compilation of the articles in book form as "The International Jew: The World's Foremost Problem".[61] In 1921, Ford cited evidence of a Jewish threat: "The only statement I care to make about the Protocols is that they fit in with what is going on. They are 16 years old, and they have fitted the world situation up to this time." [63] Robert A. Rosenbaum wrote that "In 1927, bowing to legal and economic pressure, Ford issued a retraction and apology—while disclaiming personal responsibility—for the anti-Semitic articles and closed the Dearborn Independent".[64] Ford was an admirer of Nazi Germany.[65]

In 1934, an anonymous editor expanded the compilation with "Text and Commentary" (pp 136–141). The production of this uncredited compilation was a 300-page book, an inauthentic expanded edition of the twelfth chapter of Nilus's 1905 book on the coming of the anti-Christ. It consists of substantial liftings of excerpts of articles from Ford's antisemitic periodical The Dearborn Independent. This 1934 text circulates most widely in the English-speaking world, as well as on the internet. The "Text and Commentary" concludes with a comment on Chaim Weizmann's October 6, 1920, remark at a banquet: "A beneficent protection which God has instituted in the life of the Jew is that He has dispersed him all over the world". Marsden, who was dead by then, is credited with the following assertion:

It proves that the Learned Elders exist. It proves that Dr. Weizmann knows all about them. It proves that the desire for a "National Home" in Palestine is only camouflage and an infinitesimal part of the Jew's real object. It proves that the Jews of the world have no intention of settling in Palestine or any separate country, and that their annual prayer that they may all meet "Next Year in Jerusalem" is merely a piece of their characteristic make-believe. It also demonstrates that the Jews are now a world menace, and that the Aryan races will have to domicile them permanently out of Europe.[66]

The Times exposes a forgery, 1921

The Times exposed the Protocols as a forgery on August 16–18, 1921. In 1920–1921, the history of the concepts found in the Protocols was traced back to the works of Goedsche and Jacques Crétineau-Joly by Lucien Wolf (an English Jewish journalist), and published in London in August 1921. Then an exposé occurred in the series of articles in The Times by its Constantinople reporter, Philip Graves, who discovered the plagiarism from the work of Maurice Joly.[19]

According to writer Peter Grose, Allen Dulles, who was in Constantinople developing relationships in post-Ottoman political structures, discovered "the source" of the documentation and ultimately provided him to The Times. Grose writes that The Times extended a loan to the source, a Russian émigré who refused to be identified, with the understanding the loan would not be repaid.[67] Colin Holmes, a lecturer in economic history at Sheffield University, identified the émigré as Mikhail Raslovlev, a self-identified

antisemite, who gave the information to Graves so as not to "give a weapon of any kind to the Jews, whose friend I have never been." [68]

In the first article of Graves' series, titled "A Literary Forgery", the editors of The Times wrote, "our Constantinople Correspondent presents for the first time conclusive proof that the document is in the main a clumsy plagiarism. He has forwarded us a copy of the French book from which the plagiarism is made." [19] In the same year, an entire book [69] documenting the hoax was published in the United States by Herman Bernstein. Despite this widespread and extensive debunking, the Protocols continued to be regarded as important factual evidence by antisemites. Dulles, a successful lawyer and career diplomat, attempted to persuade the US State Department to publicly denounce the forgery, but without success. [70]

Switzerland

Berne Trial, 1934–35

Main article: Berne Trial

The selling of the Protocols (edited by German antisemite Theodor Fritsch) by the National Front during a political meeting in the Casino of Bern on June 13, 1933, [g] led to the Berne Trial in the Amtsgericht (district court) of Bern, the capital of Switzerland, on October 29, 1934. The plaintiffs (the Swiss Jewish Association and the Jewish Community of Bern) were represented by Hans Matti and Georges Brunschvig, helped by Emil Raas. Working on behalf of the defense was German antisemitic propagandist Ulrich Fleischhauer. On May 19, 1935, two defendants (Theodore Fischer and Silvio Schnell) were convicted of violating a Bernese statute prohibiting the distribution of "immoral, obscene or brutalizing" texts [71] while three other defendants were acquitted. The court declared the Protocols to be forgeries, plagiarisms, and obscene literature. Judge Walter Meyer, a Christian who had not previously heard of the Protocols, said in conclusion,

I hope the time will come when nobody will be able to understand how in 1935 nearly a dozen sane and responsible men were able for two weeks to mock the intellect of the Bern court discussing the authenticity of the so-called Protocols, the very Protocols that, harmful as they have been and will be, are nothing but laughable nonsense. [31]

Vladimir Burtsev, a Russian émigré, anti-Bolshevik and anti-Fascist who exposed numerous Okhrana agents provocateurs in the early 1900s, served as a witness at the Berne Trial. In 1938 in Paris he published a book, *The Protocols of the Elders of Zion: A Proved Forgery*, based on his testimony.

On November 1, 1937, the defendants appealed the verdict to the Obergericht (Cantonal Supreme Court) of Bern. A panel of three judges acquitted them, holding that the Protocols, while false, did not violate the statute at issue because they were "political publications" and not "immoral (obscene) publications (Schundliteratur)" in the strict sense of the law. [71] The presiding judge's opinion stated, though, that the forgery of the Protocols was not questionable and expressed regret that the law did not provide

adequate protection for Jews from this sort of literature. The court refused to impose the fees of defense of the acquitted defendants to the plaintiffs, and the acquitted Theodor Fischer had to pay 100 Fr. to the total state costs of the trial (Fr. 28,000) that were eventually paid by the canton of Bern.[72] This decision gave grounds for later allegations that the appeal court "confirmed authenticity of the Protocols" which is contrary to the facts.

Protocols of Zion, confiscated by the Basel police on complaint of the Jews Dreyfus-Brodsky and Marcus Cohn, 1933, in the collection of the Jewish Museum of Switzerland. Evidence presented at the trial, which strongly influenced later accounts up to the present, was that the Protocols were originally written in French by agents of the Tzarist secret police (the Okhrana).[42] However, this version has been questioned by several modern scholars.[42] Michael Hagemeister discovered that the primary witness Alexandre du Chayla had previously written in support of the blood libel, had received four thousand Swiss francs for his testimony, and was secretly doubted even by the plaintiffs.[41] Charles Ruud and Sergei Stepanov concluded that there is no substantial evidence of Okhrana involvement and strong circumstantial evidence against it.[73]

Basel Trial

A similar trial in Switzerland took place in Basel.[74] The Swiss Frontists Alfred Zander and Eduard Rüegsegger distributed the Protocols (edited by the German Gottfried zur Beek) in Switzerland. Jules Dreyfus-Brodsky and Marcus Cohen sued them for insult to Jewish honour. At the same time, chief rabbi Marcus Ehrenpreis of Stockholm (who also witnessed at the Berne Trial) sued Alfred Zander who contended that Ehrenpreis himself had said that the Protocols were authentic (referring to the foreword of the edition of the Protocols by the German antisemite Theodor Fritsch). On June 5, 1936, these proceedings ended with a settlement.[h]

Finland

The first Finnish edition of the Protocols was published in Swedish in 1919. In 1920, the Protocols were published in Finnish as "The Jewish Secret Program". Four additional editions of the Swedish edition were quickly published, and the Finnish edition was re-released in 1933 under the title "The Scourge of Nations". Another edition of the Protocols was published by the Nazi group Blue Cross in 1943. The Party of Finnish Labor also published their edition of the Protocols translated by party secretary Taavi Vanhanen.[76][77][78]

The State Police had copies of the Protocols in its libraries available to those wishing to read them, along with other antisemitic books. It is unknown if the Protocols was officially considered legitimate, but the chief of the State Police Ossi Holmström subscribed to the Judeo-Bolshevik conspiracy theory.[79]

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According to historian Norman Cohn,[80] the assassins of German Jewish politician Walther Rathenau (1867–1922) were convinced that Rathenau was a literal "Elder of Zion".

It seems likely Adolf Hitler first became aware of the Protocols after hearing about it from ethnic German white émigrés, such as Alfred Rosenberg and Max Erwin von Scheubner-Richter.[81] Rosenberg and Scheubner-Richter were also members of the early Aufbau Vereinigung counterrevolutionary group, which according to historian Michael Kellogg, influenced the Nazis in promulgating a Protocols-like myth.[82]

Hitler refers to the Protocols in Mein Kampf:

... [The Protocols] are based on a forgery, the Frankfurter Zeitung moans [] every week ... [which is] the best proof that they are authentic ... the important thing is that with positively terrifying certainty they reveal the nature and activity of the Jewish people and expose their inner contexts as well as their ultimate final aims.[83]

The Protocols also became a part of the Nazi propaganda effort to justify persecution of the Jews. In *The Holocaust: The Destruction of European Jewry 1933–1945*, Nora Levin states that "Hitler used the Protocols as a manual in his war to exterminate the Jews":

Despite conclusive proof that the Protocols were a gross forgery, they had sensational popularity and large sales in the 1920s and 1930s. They were translated into every language of Europe and sold widely in Arab lands, the US, and England. But it was in Germany after World War I that they had their greatest success. There they were used to explain all of the disasters that had befallen the country: the defeat in the war, the hunger, the destructive inflation.[84]

Hitler did not mention the Protocols in his speeches after his defense of it in Mein Kampf.[42][85] "Distillations of the text appeared in German classrooms, indoctrinated

the Hitler Youth, and invaded the USSR along with German soldiers." [1] Nazi Propaganda Minister Joseph Goebbels proclaimed: "The Zionist Protocols are as up-to-date today as they were the day they were first published." [86]

Richard S. Levy criticizes the claim that the Protocols had a large effect on Hitler's thinking, writing that it is based mostly on suspect testimony and lacks hard evidence. [42] Randall Bytwerk agrees, writing that most leading Nazis did not believe it was genuine despite having an "inner truth" suitable for propaganda. [85]

Publication of the Protocols was stopped in Germany in 1939 for unknown reasons. [87] An edition that was ready for printing was blocked by censorship laws. [88]

German-language publications

Having fled Ukraine in 1918–19, Piotr Shabelsky-Bork brought the Protocols to Ludwig Müller von Hausen who then published them in German. [89] Under the pseudonym Gottfried zur Beek he produced the first and "by far the most important" [90] German translation. It appeared in January 1920 as a part of a larger antisemitic tract [91] dated 1919. After The Times discussed the book respectfully in May 1920 it became a bestseller. Alfred Rosenberg's 1923 analysis [92] "gave a forgery a huge boost". [86]

Italy

Fascist politician Giovanni Preziosi published the first Italian edition of the Protocols in 1921. [93] The book however had little impact until the mid-1930s. A new 1937 edition had a much higher impact, and three further editions in the following months sold 60,000 copies total. [94] The fifth edition had an introduction by Julius Evola, which argued around the issue of forgery, stating: "The problem of the authenticity of this document is secondary and has to be replaced by the much more serious and essential problem of its truthfulness". [95]

Post–World War II

See also: Contemporary imprints of The Protocols of the Elders of Zion and New World Order (conspiracy theory) § The Protocols of the Elders of Zion

Middle East

Neither governments nor political leaders in most parts of the world have referred to the Protocols since World War II. The exception to this is the Middle East, where a large number of Arab and Muslim regimes and leaders have endorsed them as authentic, including endorsements from Presidents Gamal Abdel Nasser and Anwar Sadat of Egypt, President Abdul Salam Arif of Iraq, [96] King Faisal of Saudi Arabia, and Colonel Muammar al-Gaddafi of Libya. [97] [98] A translation made by an Arab Christian appeared in Cairo in 1927 or 1928, this time as a book. The first translation by an Arab Muslim was also published in Cairo, but only in 1951. [97]

The 1988 charter of Hamas, a Palestinian Islamist group, stated that the Protocols embodies the plan of the Zionists. [99] The reference was removed in the new covenant issued in 2017. [100] Recent endorsements in the 21st century have been made by the

Grand Mufti of Jerusalem, Sheikh Ekrima Sa'id Sabri, and the education ministry of Saudi Arabia.[98] The Palestinian Solidarity Committee of South Africa distributed copies of the Protocols at the World Conference against Racism 2001.[101] The book was sold during the conference in an exhibition tent set up for the distribution of antiracist literature.[102][103]

However, figures within the region have publicly asserted that The Protocols of the Elders of Zion is a forgery such as former Grand Mufti of Egypt Ali Gomaa, who made an official court complaint concerning a publisher who falsely put his name on an introduction to its Arabic translation.[104]

Finland

Pekka Siitoin's Patriotic Popular Front published a new edition in the 1970s.[105] In the 2000s, the Protocols were published by the Magneettimedia.[106] In the 2020s, the Protocols have been republished by a pseudonymous individual suspected of being a researcher at the University of Helsinki according to Demokraatti.[107]

Greece

In 2012, the Protocols were read aloud in the Greek Parliament by one of its members, Ilias Kasidiaris, of the neo-Nazi party Golden Dawn.[108]

Contemporary conspiracy theories

See also: Conspiracy theory

The Protocols continue to be widely available around the world, particularly on the Internet. The work is widely considered influential in the development of other conspiracy theories,[citation needed] and reappears repeatedly in contemporary conspiracy literature. Notions derived from the Protocols include claims that the "Jews" depicted in the Protocols are a cover for the Illuminati,[37] Freemasons, the Priory of Sion or, in the opinion of David Icke, "extra-dimensional entities".[109] In his book *And the truth shall set you free* (1995), Icke asserted that the Protocols are genuine and accurate.[110] Similarities have been noticed between the Protocols and the Eurabia conspiracy theory.[111][112][113]

Adaptations

Print

Masami Uno's book *If You Understand Judea You Can Comprehend the World: 1990 Scenario for the 'Final Economic War'* became popular in Japan around 1987 and was based upon the Protocols.[114]

Television

In 2001–2002, Arab Radio and Television produced a 30-part television miniseries entitled *Horseman Without a Horse*, starring prominent Egyptian actor Mohamed Sobhi, which contains dramatizations of the Protocols. The United States and Israel criticized Egypt for airing the program.[115] *Ash-Shatat* (Arabic: الشتات *The Diaspora*) is a 29-part

Syrian television series produced in 2003 by a private Syrian film company and was based in part on the Protocols. Syrian national television declined to air the program. Ash-Shatat was shown on Lebanon's Al-Manar, before being dropped.[116] The series was shown in Iran in 2004, and in Jordan during October 2005 on Al-Mamnou, a Jordanian satellite network.[117]

See also

Pertinent concepts

Black propaganda

Cultural Marxism conspiracy theory

Disinformation

Hate speech

Jewish Bolshevism

Pseudohistory

Shadow government (conspiracy)

World government

Individuals

Martin Heidegger and Nazism

Related or similar texts

Alta Vendita

The Cohen Plan

Hamas Covenant

Memoirs of Mr. Hempher, The British Spy to the Middle East

Our Race Will Rule Undisputed Over The World

The Prague Cemetery

A Protocol of 1919

Protocols of Zion (film)

A Racial Program for the Twentieth Century

Tanaka Memorial

Warrant for Genocide

Notes

With plagiarism from German and French texts

Russian: Протоколы сионских мудрецов, Protokoly Sionskikh Mudretsov.

Also known as The Protocols of the Meetings of the Learned Elders of Zion (Протоколы собраний ученых сионских мудрецов, Protokoly Sobraniy Uchenykh Sionskikh Mudretsov).

The text contains 44 instances of the word "I" (9.6%), and 412 instances of the word "we" (90.4%).[12]

This complex relationship was originally exposed by Graves 1921. The exposé has since been elaborated in many sources.

Jacobs analyses the Marsden English translation. Some other less common imprints have more or less than 24 protocols.

The main speaker was the former chief of the Swiss General Staff Emil Sonderegger.

Zander had to withdraw his contention and the stock of the incriminated Protocols were destroyed by order of the court. Zander had to pay the fees of this Basel Trial.[75]

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